The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 2.—WHOLE NUMBER 1094.

PUBLISHED FOR THE PROPRIETOR. NEW-YORK, SATURDAY, MARCH 6, 1852. AT NO. 12 JOHN-STREET

Daily Public Worship.

☞ Public Worship Is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ...	At 9 A. M. and 3 P. M
St. Luke's Church,	8 " " 5 "
" Church of the Annunciation,	8½ " 4½
" Church of the Holy Communion	8½ " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.	
" Emmanuel Church, . . .	8 A. M. and on Fridays and Holy Days, . . 6 P. M:
Church of the Transfiguration,	8½ " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.	
And, on Saints' Days, a Lecture after Evening Prayer.	
Grace Church Brooklyn Heights,	9 " 6 "
On Fridays, Evening Prayer with Lecture at	8 "
St. Luke's Church, Brooklyn,	8½ A. M.

Calendar for March.

7. Second Sunday in Lent.
14. Third Sunday in Lent.
21. Fourth Sunday in Lent.
25. Annunciation of the B. Virgin Mary.
28. Fifth Sunday in Lent.

APRIL.

4 Sunday before Easter.
5 Monday before Easter.
6 Tuesday " "
7 Wednesday " "
8 Thursday " "
9 Good Friday. [Proper Psalms for the day.]
10 Easter Even.
11 Easter Day. [Proper Psalms for the day. Anthem instead of the *Venite*.]
12 Monday in Easter Week.
13 Tuesday in Easter Week.
18 First Sunday after Easter.
25 Second Sunday after Easter. St. Mark the Evangelist.

Poetry.

From Keble's Lyra Innocentium.

Penance.

"If we would judge ourselves, we should not be judged."

Thou, who with eye so sad and wan
Dost on the memory gaze
Of evil days,
Open thy casement, moody man,
Look out into the midnight air,
And taste the gushing fragrance there,
Drink of the balm the soft winds bear
From dewy nook and flowery maze:
They rise and fall, they come and go,
With touch etherial whispering low
Of grace to penitential woe,
And of the soothing hand that Love on Conscience lays.

How welcome, in the sweet still hour,
Falls on the weary heart,
Listening apart,
Each rustling note from breeze and bower;
The mimic rain mid poplar leaves,
The mist drops from th' o'erloaded eaves,
Sighs that the herd half-dreaming heaves,
Or owlet chanting his dim part;
Or trickling of imprison'd rill
Heard faintly down some pastoral hill,
His pledge, who rules the froward will
With more than kingly power, with more than wizard art!

But never mourner's ear so keen
Watched for the soothing sounds
That walk their rounds
Upon the moonlight air serene,
As the bright sentinels on high
Stoop to receive each contrite sigh,
When the hot world hath hurried by,
And souls have time to feel their wounds.
Nor ever tenderest bosom beat
So truly to the noiseless feet
Of shadows that from light clouds fleet,
Where ocean gently rocks within his summer bounds.

As Saints around the Glory-Throne
To each faint sigh respond
And yearning fond
Of penitents that inly moan.
O surely Love adoring there,
Is quicken'd to intenser prayer,
When youthful hearts are fain to wear—
Unbidden wear—their penance-bond:
When stripling grave and maiden meek
Forego the bright hours of the week,
Nor at the board their place will seek:—
"Have we not sinn'd? and sin must be by pain aton'd."

Thrice happy, in Repentance' school
So early taught and tried!
At Jesus' side,
And by His dread Forerunner's rule,
Train'd from the womb! nor they unblest,
Who underneath the world's bright vest
With sackcloth tame their aching breast,
The sharp-edged cross in jewels hide.—
Who day by day and year by year
Survey the Past with deepening fear,
Yet hourly with more hopeful ear
To the dim Future turn, th' absolving voice abide.

Not as lost Esau mourn'd, they mourn;
No loud and bitter cry
They cast on high:—
But on through silent air is borne
The fragrance of their tearful love
To the Redeemer's feast above.
Fresher than steam of dewy grove,
When April showers are twinkling nigh,
To aged husbandman at eve,
Is the sweet breath the Heavens receive
When bosoms with confession heave,
When lowly Magdalen hath won her Saviour's eye.

Selected Matter

From the Journal of the Convention.

REPORT of the Standing Committee of the Diocese of New York, 1850–51.

Continued.

III.—New Parishes.

The approval of the Committee has been asked and obtained to the Incorporation of the following Churches:—

The Church of the Messiah, Brooklyn.
St. John's Church, Richfield Springs, Otsego county.
St. Mary's Church, Elliotville, Castleton Richmond county.
St. Michael's Church, Brooklyn.
St. Mark's Church, Brooklyn.
St. John's Church, Williamsburgh.
All Saints' Church, Brooklyn.
St. Mark's Church, Newcastle, Westchester county.
St. Paul's Church, Kinderhook, Columbia county.

IV.—Candidates for Orders.

The number of Candidates for Holy Orders in the Diocese, is forty-five. Since the last report eight candidates have been admitted to the Diaconate. One has been transferred to another Diocese; and eighteen have been added to the list, whose names are as follows:

Robert Lowry, A. B., J. F. Delaplaine Cornell, A. B., Joseph W. Pierson, J. Treadwell Walden, Franklin Babbitt, John Philson, William H. Cook, Curtiss T. Woodruff, A. B., John Leech, James Trimble, J. H. Hobart Brown, Merritt Wellman, A. B., Nicholas F. Ludlum, A. B., Julius H. Waterbury, A. B., Edmund Cooper, William G. Guild, Walter Sterling, A. B., John E. C. Smedes, A. B.

Of the Candidates, twenty-seven are either Students of the General Theological Seminary, or expecting to become such at the commencement of the next term; one is an Alumnus of the Seminary; and the residue are pursuing their studies under the direction of Presbyters appointed by the Committee.

A complete list of the Candidates, with the date of their admission respectively, will be found in the Appendix to this Report.

At the request of Mr. Edward Anthon, of New York, made through the Rev. Henry Anthon, D. D., permission was given him under Canon VI. of 1847, §10, to become a Candidate for Orders in the Diocese of Virginia, to pursue his studies in the Theological Seminary at Alexandria.

V.—Persons Recommended for the Diaconate.

The following named Candidates for Holy Orders have been recommended for admission to the Diaconate, viz.:

William A. McVickar, David E. Barr, William D. Lamson, Jubal Hodges, Samuel W. Sayres, William S. Ludlum, George Bedell, and Hannibal Goodwin.

VI.—Deacons Recommended for the Priesthood.

The following named Deacons have been recommended for the Holy Order of Priests, viz.:

The Rev. George W. Draper, Benjamin F. Taylor, Gurdon Huntington, John W. Moore, Thomas Gallaudet, Philander K. Cady, William H. Williams, William T. Smithett, I. Leander Townsend, William S. Coffey, William W. Olssen, William T. Webbe, John J. Elmendorf, William W. Seymour, J. Selden Spencer, Joseph W. McIlwaine, and Beverly R. Betts.

VII.—Clergymen Received into the Diocese.

The following Clergymen have been received into the Diocese from the Dioceses respectively mentioned, and have obtained from the Committee the canonical certificate of their admission, viz.:

The Rev. Frederick S. Wiley, from Pa.
The Rev. Thomas Clark, from New Jersey.
The Rev. William Oscar Jarvis, from Ct.
The Rev. Jacob B. Morss, from Maryland.
The Rev. Theodore A. Eaton from New Jersey.
The Rev. William H. Rees, from Connecticut.
The Rev. William F. Walker, from Connecticut.
The Rev. N. Alberson Okeson, from Virginia.
The Rev. Joseph M. Waite, from Ohio.
The Rev. Timothy F. Wardwell, from W. N. Y.
The Rev. Reuben Riley, from Maryland.
The Rev. Samuel Cooke, from Connecticut.
The Rev. Peter S. Chauncey, from Connecticut.
The Rev. George L. Platt, from South Carolina.
The Rev. Henry Floy Roberts, from Ct.
The Rev. Francis Peck, from Rhode Island.
The Rev. William Rudder, Deacon, from Ct.
The Rev. Abel Ogden, from Connecticut.
The Rev. Benjamin W. Stone, from Ct.
The Rev. Owen P. Thackara, from Maryland.
The Rev. Charles Seymour, from W. N. Y.
The Rev. E. Franklin Remington, from Mass.

VIII.—Letters Dimissory Granted.

Letters Dimissory from this Diocese have been granted to the following named Clergymen, at their request, to the Dioceses respectively named, viz.:

The Rev. Henry S. Attwater, to Mass.
The Rev. Edward Livermore,
The Rev. Kendrick Metcalf, D. D., and
The Rev. C. H. Gardiner, Deacon, to W. N. Y.
The Rev. Orsamus H. Smith, to Connecticut.
The Rev. Cornelius W. Bolton, and
The Rev. William W. Seymour, to Maryland.
The Rev. David Brown, to New Jersey.
The Rev. Jacob B. Morss, to Pennsylvania.
The Rev. Henry M. Denison, to Virginia.
The Rev. William S. Ludlum, Deacon, to Wis.
The Rev. John W. Clark, to Ohio.

Henry F. Green, a Candidate for Orders, has been transferred to the jurisdiction of the Bishop of Virginia.

IX.—Clergymen Appointed to Cures.

The Canonical Certificate has been presented to the Committee in behalf of the following named Clergymen, being qualified Ministers of the Diocese, of their election or appointment to the Parochial Cures respectively mentioned; which Certificate in each case has been transmitted to the Secretary of the Convention, and by him duly recorded.

The Rev. John B. Gibson, to the rectorship of the Church of the Holy Innocents, Cornwall.

The Rev. John A. Spooner, to the rectorship of the Church of the Messiah, Glenn's Falls.

The Rev. William H. Williams, as minister of Trinity Church, Granville.

The Rev. George L. Neide, to the rectorship of St. John's Church, Stockport.

The Rev. Joseph Ransom to the rectorship of Trinity Church, Plattsburgh.

The Rev. Frederick S. Wiley, to the rectorship of Bethesda Church, Saratoga Springs.

The Rev. Thomas Clark, to the rectorship of the Church of the Ascension, Green Point.

The Rev. Francis L. Hawks, D. D., LL. D., to the rectorship of Calvary Church, New York.

The Rev. William J. Frost, as assistant minister of Calvary Church, New York.

The Rev. William Long, to the rectorship of St. Paul's Church, Flatbush.

The Rev. William W. Olssen, as minister of St. John's Church, Cold Spring Harbor.

The Rev. John W. Moore, as assistant minister of St. Ann's Church, Morrisania.

The Rev. Samuel G. Appleton, to the rectorship of St. John's Church, Delhi.

The Rev. William H. Newman, to the rectorship of the Church of the Messiah, Brooklyn.

The Rev. Edwin Harwood, as assistant minister of Grace Church, New York.

The Rev. James P. F. Clarke, to the rectorship of Grace Church, Prattsville.

The Rev. William H. Rees, to the rectorship St. Luke's Church, Rossville.

The Rev. William F. Walker, to the rectorship of St. Thomas's Church, Brooklyn.

The Rev. Samuel P. Parker, to the rectorship of St. Mary's Church, Elliotville, Castleton.

The Rev. Theodore A. Eaton, to the rectorship of St. Clement's Church, New York.

The Rev. Benjamin F. Taylor, as minister of Calvary Church, Williamsburgh.

The Rev. Timothy F. Wardwell, to the rectorship of Emmanuel Church, Rockton.

The Rev. Samuel Cooke, to the Rectorship of St. Bartholemew's Church, New York

The Rev. Philander K. Cady, to the rectorship of the Church of the Holy Trinity, West Troy.

The Rev. Joseph M. Waite, to the rectorship of St Thomas's Church, Ravenswood.

The Rev. William T. Smithett, to the rectorship of the Church of the Holy Spirit, Rondout.

The Rev. Edwin R. T. Cook, to the rectorship of Calvary Church, Brooklyn.

The Rev. Joseph W. McIlwaine, as minister of Christ Church, Butternuts.

The Rev. N. Alberson Okeson, to the rectorship of St. John's Church, Brooklyn.

The Rev. William T. Webbe, as assistant minister of St. Michael's Church, Brooklyn.

The Rev. William W. Olssen, to the rectorship of the Church of St. James the Less, Scarsdale.

The Rev. John W. Moore, to the rectorship of St. Luke's Church, Somers, and of St. James's Church, North Salem.

The Rev. Henry F. Roberts, to the rectorship of St. Paul's Church, Williamsburgh.

The Rev. J. Selden Spencer, to the rectorship of Grace Church, South Middletown.

The Rev. William T. Smithett, as minister of St. Paul's Church, Stone Ridge.

The Rev. Robert J. Walker, to the rectorship of the Church of the Messiah, Brooklyn.

The Rev. William Rudder, to the rectorship of St. Paul's Church, Flatbush.

The Rev. John Scovill, to the rectorship of Christ Church, Morristown.

The Rev. William O. Jarvis, to the rectorship of Christ Church, Duanesburgh.

The Rev. George N. Sleight, to the rectorship of St. John's Church, Johnstown.

The Rev. Peter S. Chauncey, to the rectorship of St. James's Church, New York.

The Rev. Abel Ogden, to the rectorship of Grace Church, Canton.

The Rev. William O. Lamson, to the rectorship of St. John's Church, Stockport.

The Rev. Francis Peck, to the rectorship of St. Mark's Church, Brooklyn.

The Rev. David E. Barr, as minister of Grace Church, South Oyster Bay.

The Rev. John C. Brown, as assistant minister of St. Stephen's Church, North-Castle.

The Rev. George L. Platt, as assistant minister of St. Ann's Church, Brooklyn.

The Rev. Benjamin W. Stone, as assistant minister of Christ Church, Brooklyn.

The Rev. Isaac Peck, as assistant minister of Christ Church, Rye.

The Rev. John H. Hopkins, jr., as assistant minister of Emmanuel Church, New York.

The Rev. Benjamin F. Taylor, to the rectorship of St John's Church, Williamsburgh.

The Rev. George Bedell, as assistant to the rector of the Church of the Ascension, New York.

The Rev. Samuel W. Sayres, as assistant minister of Christ Church, North Brooklyn.

The Rev. Owen P. Thackara, to the rectorship of St. John's Church, Richfield Springs.

The Rev. John J. Elmendorf, as assistant to the rector of St. Luke's Church, New York.

The Rev. Charles Seymour, to the rectorship of All Saints' Church, Brooklyn.

The Rev. Edward F. Edwards, to the rectorship of St. John's Church, Coldspring Harbor.

The Rev. Evan M. Johnson, to the rectorship of St. Michael's Church, Brooklyn.

The Rev. Rueben Riley, to the rectorship of St. Thomas's Church, New Windsor.

The Rev. Orlando Harriman, jr., as assistant minister of St. Paul's Church, Castleton.

Order has been taken by the Clerical members of the Committee for the Institution of the Rev. J. Selden Spencer into the rectorship of Grace Church, South Middletown.

X.—Resignations of Parishes.

Notice has been transmitted to the Committee of the resignation of the following named clergymen of the parishes respectively mentioned, viz.:

The Rev. Rowland H. Bourne, of the rectorship of St. Thomas's Church, Brooklyn.

The Rev. George W. Timlow, of the rectorship of Grace Church, South Middletown.

The Rev. John Scovill, of the rectorship of St. Mary's Church, West Charlton.

The Rev. John W. Clark, of the rectorship of Calvary Church, Brooklyn.

The Rev. William H. Newman, of the rectorship of the Church of the Messiah, Brooklyn.

The Rev. Benjamin F. Taylor, as minister of Calvary Church, Williamsburgh.

The Rev. John C. Brown, of the rectorship of Christ Church, Walton.

The Rev. William W. Olssen, as minister of St. John's Church, Cold Spring Harbor.

The Rev. John J. Elmendorf, as assistant to the rector of Emmanuel Church, New York.

XI.—Deceased Clergymen.

Out of the two hundred and seventy-nine Clergy of the Diocese, it has pleased Almighty God to summon during the year but *one* from the scene of his earthly labors—the Rev. George W. Fash, rector of St. Paul's Church, Williamsburgh.

XII.—Lay Readers.

The following persons have been authorized by the Clerical Members, to act as Lay Readers under the direction of Presbyters of the Diocese, viz.: John Robert Livingston, William E. Armitage, and William G. Guild, all Candidates for Orders.

XIII.—Discipline.

Notice has been received from the Right Rev. the Bishop of Pennsylvania, of the displacement from the ministry of the Rev. John J. Kerr; from the Right Rev. the Bishop of Delaware, of the displacement of the Rev. William L. Suddards; from the Right Rev. the Bishop of Connecticut, of the displacement of the Rev. Edward J. Ives; from the Right Rev. the Bishop of Massachusetts, of the displacement of the Rev. Silas Blaisdale; and from the Bishop of Ohio, of the displacement of the Rev. Benjamin P. Aydelott, D. D., and the Rev. Albert Helfenstein.

The Clerical Members of the Committee have been called upon during the year to appoint a Committee of Inquiry, under Sec. 1, Canon XVII. of the Diocese, in regard to the alleged conduct of each of the following Presbyters, viz.: the Rev. Edward Selkirk, the Rev. William F. Walker, and the Rev. John C. Sterling.

The Commissioners, in the case of the Rev. Mr. Selkirk, reported that they met at the time and place appointed for the investigation, but that his accusers did not appear, assigning as their reason, that a civil process was pending in reference to the matter. The Committee deem it but justice to Mr. Selkirk to add, that the issue of the libel suit, the process referred to, was in his favor, and that no further complaints had been made against him.

The Commissioners, in the case of the Rev. William F. Walker, presented him for trial.—Accordingly, a Board of Trial was appointed, under Sect. 3 of Canon XVII., which is still engaged in its duties

The Commissioners, in the case of the Rev. John C. Sterling, presented him for trial. The Board, which was thereupon appointed, decided that the accused was guilty upon three of the Articles contained in the Presentment, viz.: of officiating contrary to the provisions of Canons XXXI. and XLV., General Convention of 1832, and of schismatical and disorderly conduct; and that in their opinion he ought to be suspended from the exercise of the office of a Priest in the Church of God for one year, unless in the meanwhile, he shall satisfy the Ecclesiastical Authority of the Diocese of his amendment, and that he will thereafter conform to the doctrine, discipline and worship of the Protestant Episcopal Church. Such sentence the Committee have requested the Right Rev. the Bishop of Western New York to pronounce.

The Commissioners, in the case of the Rev. Edgar P. Wadhams, deacon, have presented him for trial. The Board has been appointed, and summoned to meet in this city, on Monday the 20th of October.

The Rev. Fernandid E. White, Presbyter, having declared his renunciation of the ministry of the Protestant Episcopal Church, and his design not to officiate in future in any of the offices thereof, his said declaration has been recorded, and he has been deposed from the ministry by the Right Rev. the Bishop of New Hampshire, who was invited by the Committee to attend for that purpose, in presence of divers of the Clergy; and the canonical record of the transaction made.

Upon the application of the Wardens and Vestrymen of Christ Church, Morristown, St. Lawrence county, the Committee concurred in the dismission of the Rev. E. W. J. Roberts, from the rectorship of said Church.

XIV.—Miscellaneous.

The Committee having been notified that, of the Deputies elected to the General Convention, the Rev. Dr. Creighton, and Messrs. Harison and Hoffman, would not be able to attend, designated the Rev. William L. Johnson, D. D., the Hon. Martin Lee, and John W. Mitchell, Esq., to supply the deficiency thus occasioned.

The Committee have given their consent to the proposed consecration of the Rev. Francis Huger Rutledge, D. D., Bishop elect of the Diocese of Florida; to that of the Rev. John Williams, D. D., Assistant Bishop elect of the Diocese of Connecticut: and to that of the Rev. Henry John Whitehouse, D. D., Assistant Bishop elect of the Diocese of Illinois.

The Circular Letter of his Grace the Archbishop of Canterbury, inviting the Church in the United States of America to unite with the Church of England, in the celebration of the Third Jubilee of the Venerable Society for the Propagation of the Gospel in Foreign Parts, came before the Committee as the Ecclesiastical Authority of the Diocese. In response to this proposition, the Committee took order for the observance of Monday, the 16th of June, being the one hundred and fiftieth anniversary of the signing of the Charter of the Society, by a special service in Trinity Church, New York, with a Sermon by the Rev. Dr. M'Vickar, and the administration of the Holy Communion, on which occasion the Clergy and Laity were invited to attend. They also recommended to the Clergy of the Diocese, on the first Sunday after Trinity, June 22d, or on some other convenient Sunday, to preach appropriate sermons, and to make collections in their respective churches, to be appropriated in behalf of the Oregon Mission, or some other branch of the Missions of the Church.

A letter, in reply to that of the Archbishop, was returned by the Committee, a copy of which, together with the communication from his Grace, is appended to this report. The sermon preached at the celebration, in Trinity Church, by Professor M'Vickar, together with the correspondence above referred to, and other interesting documents, has been printed under the authority of the Committee, the vestry of Trinity Church kindly proffering to sustain the expense. Copies of this publication, for the use of the members of the Convention, have been placed upon the Secretary's table.

The Committee would add, in conclusion, that the present number of Clergy in the Diocese of New York, is Two Hundred and Seventy-nine, and that the number of congregations is Two Hundred and Twenty-four.

All which is respectfully submitted, by order, and on behalf of the Standing Committee of the Diocese.

William Berrian, D. D., President.
Benjamin I. Haight, D. D., Secretary.

New York, September 24, 1851.

From the London Evening Journal of January 24.

The Bishop of Exeter on the Necessity of Episcopal Ordination.

Continued.

After stating how the position assumed by the Convocation was illustrated in a contemporaneous work, of the Rev. W. Thornton, the Bishop resumes:

"The 23d Article goes no further than to state *in the abstract* what is necessary to constitute the power to call and send ministers into the Lord's Vineyard: it leaves to a subsequent Article, the 36th, to tell us who they are to whom this power is given.

"But before I go to this, there is, as I have already said, an intermediate Article, which has a very important connection with our inquiry, though it seems to have not always received the attention which it deserves. In the 26th, 'Of the unworthiness of the ministers, which hindereth not the effect of the Sacraments,' we are taught that, be these ministers as evil as they may, yet, 'forasmuch as they do not the same in their own name, but in Christ's, and do minister by His commission and authority, we may use their ministering.'

"This recognition of ministers exercising their ministry in Christ's name, and by His commission, negatives all merely human authority in their appointment. They who can confer Christ's commission, must first have special power given to themselves by Christ for that purpose. Who have that power? We have our answer in the 36th Article, 'Of Consecration of Bishops and ministers,' which declares that 'the book set forth for this purpose in the time of King Edward the Sixth doth contain all things necessary.'

"To a very small portion of this book, the Archbishop refers as an authority on which he relies, namely, 'the Rubric prefixed to the ordination Service.' I venture, however, (as I intimated above,) to assume that he means 'the Preface' in the Book of Consecration, &c.

"On the other hand, there is nothing, indeed, in the Preface, which appears to strengthen the Archbishop's case. I should therefore suppose that the citation had been made altogether through inadvertence, if it had not occurred to me that perhaps his grace ascribes some importance to the phrase 'in the Church of England,' which is twice used in this short document. We there read, that 'to the intent that these orders should be continued, and reverently used and esteemed in the Church of England,' no man shall be accounted or taken to be a lawful bishop, priest, or deacon, in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath formerly received episcopal consecration or ordination.

"The only shadow of argument which I can conceive it possible to raise on these words is, that 'assertio unius est exclusio alterius;' that because our Church here says that no person not consecrated or ordained according to this one form, and not having already had episcopal ordination, shall be deemed a bishop, priest, or deacon in the Church of England—and does not apply this to any other Church—therefore episcopal ordination is not held by her to be necessary to holy orders generally—that is, that persons may be made bishops, priests, or deacons out of the Church of England without episcopal ordination.

But, in this instance, what is the declared intent of our Church? Simply and merely to prescribe a course to be observed in its own ordination of ministers, for the purpose, first, of ensuring the continuance within it of a succession of Bishops, priests, and deacons; secondly, of keeping up *due reverence* for these holy orders. For the former of these ends it enjoins a public ceremonial, an open calling, examination, and inquiry; so that no doubt or difficulty shall remain, whether the party have been really consecrated or ordained, or not. The Fable of the Nag's Head consecration of Archbishop Parker—the stress at one time laid upon it by the Romanists—and the great interests involved in proving the reality of that prelate's consecration, afford a sufficient illustration of the necessity of this caution of avoiding all clancular or otherwise irregular proceedings.

"For this purpose our Church, in the place which we are considering, declares that no person within its borders shall be deemed [not a bishop, &c., that would exceed its power, but] 'a lawful bishop, priest, or deacon, nor suffered to execute any of the said functions'—'except he be consecrated or ordained according to this form, or hath formerly had Episcopal Ordination,' *i. e.* in some other Church—respecting whose form it prescribes nothing—it only requires the party to show that he has been consecrated or ordained by a Bishop."

"But while no valid argument in favor of non-episcopal ordination in other communities can be drawn from what our Church does not say, an irresistible argument on the other side arises from what she does say—ay, and do. She says that no one not having episcopal ordination shall minister within her borders. Now if persons from Berlin and Geneva, calling themselves ministers of Christ's Church, are really such ministers, it would be a direct act of schism for our Church to reject their ministry; for all who are Christ's ministers at all, are his ministers throughout his whole Church. Wheresoever they go, their character adheres to them.

"But is this all? If any member of the Church of England—be he who he may—is in earnest in desiring their services in the Christian ministry, he must prevail on them to take a course which will test the sincerity of their own desire of the same object; in other words, they must, as a preliminary, renounce all claim at present to any ministerial character, whatsoever. They must present themselves as lay candidates for holy orders, rejoicing to be received as 'mere laymen;' for they are not accounted even laymen, unless they hold the doctrine of the Church.

"And yet for our Church thus to insist on their submitting to be ordained anew, if they already have orders, would be, not merely an act of schism, but a manifest desecration of Christ's ordinance—a most sinful rejection of His commission.

"And this would be made more flagrant by her admitting, as she has been, and is, in the habit of admitting, bishops or priests, consecrated or ordained at Rome, to minister as such, on their conforming to our rules. Within our own recollection, Dr. O'Beirne, ordained priest in the Roman schism in Ireland, was made Bishop of Meath without being previously ordained a priest in our Church."

But the argument from the preface to the Book of Consecration and Ordination is not yet exhausted:

"In truth, its very first words, duly considered, are conclusive of the whole question:

"'It is evident unto all men, diligently reading holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church, bishops, priests, and deacons.'

"Now, were these orders appointed by man or God? No one amongst us can hesitate what answer to give—undoubtedly by God."

We do not think it necessary to follow his lordship through the learned and able discussion in which he distinguishes the various functions of these three orders, amusingly the while exposing the impudence of an anonymous pamphleteer, who had tried to build an argument against the Catholic doctrine of ordination upon an appeal to the *dicta* of Schoolmen, relative to the parity of bishops and priests, "*quoad sacramentum*," *i.e. quoad* their powers of consecrating the Holy Eucharist!—a view much favored by the *par excellence* Papal party at Trent, but thrown off at our Reformation, although the hospitable reception given to the Marian refugees by the Calvinists of Switzerland—

"excited, as was natural, a deep and lasting sympathy, even with the theological views of their benefactors. This manifested itself not least in the article of orders. A great laxity of practice in our Church ensued in this particular, and was not speedily corrected."

"In short, sympathy with the foreign Calvinists, whom so many of the bishops and higher dignitaries in the age of Elizabeth, at once loved as their benefactors, and reverenced as their teachers, continued to influence both doctrine and practice in the English Church during that whole generation. The tolerated irregularities were likewise favored by the lax usage of the Church before the Reformation, which had allowed persons who were in minor orders—sometimes those even who were in no orders—to hold offices, the duties of which were performed by deputy.

"Hooker was one of the earliest to shake off the prevailing errors—as in other particulars, so likewise in respect to holy orders. But even he admitted exceptions not very easy to be reconciled with his principle."

It is in discussing these exceptions that the Bishop asks the following question, which we apprehend the apologists of the foreign Reformers would find it hard to answer:

"If they (the Lutherans,) objected to receive orders from us, why did they not apply to their own earnest Reformer, Herman, Archbishop of Cologne? As for the Swiss Calvinists, who continued in the closest and most friendly intercourse with the English Bishops, to whom they had given a refuge when they were in exile—Pilkington, Jewel, Horn, and others—why did they not seek ordination at their hands if they desired it?"

"Bishop Bilson, whose great standard work, 'The Perpetual Government of Christ's Church,' followed Hooker's, thus declares his deliberate judgment on this question:

"'The things proper to bishops, which might not be common to presbyters were singularity in succeeding, and superiority in ordaining; these two the Scriptures and fathers reserve only to bishops, they never communicate them unto presbyters. In every church and city there might be many presbyters; there could be but one chief to govern the rest. The presbyters, for need, might impose hands on penitents and infants; but by no means might they ordain bishops or ministers of the Word and Sacraments.' Thus we see this great man refuse even the plea of necessity: he adds, 'This right by imposing hands to ordain presbyters and bishops in the Church of Christ was at first derived from the apostles unto the bishops, and not unto presbyters; and hath for these 1,500 years, without example or instance to the contrary, till this our age, remained in Bishops and not in presbyters.

"In the following reign, in the year 1647—a period when the very title of bishops, much more the assertion of their spiritual powers, was most hateful to the multitude as well as to their traitorous rulers—Sanderson, the illustrious Professor of Divinity at Oxford, afterwards Bishop of Lincoln, wrote a short treatise at the command of King Charles I., then a prisoner to rhe army, to meet the demand of the Parliament for the abolishing of episcopal government as inconsistent with the monarchy. The treatise was entitled, 'Episcopacy not prejudicial to Regal Power.' In it having stated various ways, in which *divino jure* may be understood, he thus gives his own view, in a postscript:

"'My opinion is, that Episcopal Government is not to be derived merely from apostolic practice or institution; but that it is originally founded in the person and office of the Messiah, our Lord Jesus Christ, who, being sent by His Heavenly Father to be the great apostle (Heb. iii. 1), bishop, and pastor (Pet. ii. 25) of His Church, and anointed to that office immediately after His baptism by John with power and the Holy Ghost (Acts x. 37, 38,) descending then upon Him in a bodily shape (Luke iii. 29), did afterwards, before His ascension into Heaven, send and empower His holy apostles, giving them the Holy Ghost, as His Father had before sent Him to execute the same Apostolical, Episcopal, and pastoral office for the ordering and governing of His Church even unto the end of the world. This I take to be so clear from those and other texts,' &c.

"As Sanderson, the great luminary of the Theological School at Oxford, thus asserted the exclusive power of bishops to ordain, *divino jure* so a still greater than even he—Pearson, the Margaret Professor of Divinity at Cambridge—taught the same doctrine in that university, and this in a series of 'theological determinations,' designed to be part of a work entitled 'Summa Theologiæ ex Sententia Doctoris in Ecclesia Anglicana tradita.' It is, therefore, his deliberate expression of what he deemed the doctrine of our Church on the subjects treated therein. The first three of these were entitled—

"I. Ordo Episcopalis est Apostolicus.

"II. Ordinandi potestas solis competit Episcopis.

"III. Ordinatio Anglicana complet totam Essentiam externæ Vocationis ad Ministerium."

In another of his writings, the same great teacher tells us:

"But if we once admit a diversity in our ordinations, we have lost the honor of succession; we have cast away our weapon of defence; we have betrayed our own cause, and laid ourselves open to the common enemy of all Protestants; and we shall at last inevitably fall into the Socinian doctrine, to deny all necessity or use of any mission or ordination."

"As to the other sacrament, the Supper of the Lord, your case is far worse. For to that you are often invited; nay, obliged to receive it thrice a year; and I doubt not but (you) earnestly desire frequently to participate of the body and blood of your Saviour. Whereas, if you be resolved that your pastor established is not a priest or presbyter, and consequently hath no power to consecrate the elements, or render them sacramental, I cannot see how you can follow him to the holy table, or with what comfort or conscience you can bring your family, or concur with your neighbors, to receive the elements from his hands."

The Bishop's concluding remark on this section is worthy of note:

"I have cited the judgment of these great men, not merely because they are among the very greatest whom the Church of England ever produced, but also because these authorities are found, not in *obiter dicta*, but in works written on the very subject of orders, and therefore expressing their most solemn and deliberate judgment. Such testimonies would weigh with me far more gravely than a whole catena of writers, however eminent, who are treating the matter either incidentally, and *aliud agentes*, or under collateral influences, such as a desire to make out as good a cause as they can for foreign Protestants, among whom they were living. This last remark specially applies to the strongest testimony on that side with which I am acquainted, Dr. Cosin's letter to Mr. Cordel at Blois, dated Paris, February 7, 1650. Yet even he refers the question ultimately to the Decision of our own Church, which decision, solemnly given by Convocation in 1661, and afterwards confirmed by the Act of Uniformity, was, we know, against the concession here made; yet it had the full assent, concurrence, and earnest co-operation of Cosins himself."

Some pages are then devoted to an exposure of the Bishop of Manchester's mare's nest discovery, with regard to the Scottish Kirk. With this concludes the first portion of the Bishop of Exeter's pamphlet.

To be continued.

From Tracts for the Times, No. 66.

In what is the Abstinence of Fasting to Consist?

On this question, I can say no more than I have already said. Persons, constitutions, occupations, states of health, habits of mind, vary so indefinitely, that I do not see how a rule which must take all these into account, can be general. I do not indeed think it a sufficient answer, which some urge, e. g. sours their temper, &c., &c., for it remains to be proved, whether, if undertaken, not as an experiment, but as a duty, not as an isolated act, but as a habit, it would have that effect. Undoubtedly the flesh will rebel at first, as it does against every attempt made to subdue it, but this does not prove that it would not be tranquil and weaned at last. Again, the habit of fasting would naturally be accompanied by some degree of corresponding change in our other habits, which might tend to make it lighter; as of old, when men, e. g., on fast-days, abstained from all unnecessary exercise or fatigue, which might incapacitate the soul from performing its duties aright unless the body had its usual refreshment. And some such arrangement, I should think, parochial ministers even with extensive cures might make, allotting to the fast-day such portion of their weekly duty as was least exhausting. Yet after all, one rule will not apply to all, young and old, in strong health or weakly, engaged in active or in sedentary duties, of full or spare habits; as, again, some of the ends of fasting will vary according to the periods of life, habits, or temperaments; and with the ends so will the modes also, or degree of fasting. "As fasting hath divers ends," says Bishop Taylor,* speaking of private fasting, "so has it divers laws." And for the temptation peculiar to youth, he remarks, "a sudden, sharp, and violent fast," will often only aggravate the evil. What is then needed is, "a state of fasting, a diet of fasting, a daily lessening our meat and drink and a choosing such a course of diet as may make the least preparation for the lusts of the body." This, although belonging directly to private fasts, is so far to our purpose, as indicative of his judgment, that the rules of fasting must be adapted to our several cases; and it was with this view that, in the second edition of my tract, I alluded (p. 23) to the ξηροφαγία the less rigid part of the ancient Church, in hopes that those who, from ill health, were unequal to the harder fasts, might yet not think themselves excluded from the privilege of fasting. And if the fast have no other purpose than to distinguish the day from ordinary days by "eating no pleasant bread," yet even this degree of fasting, where no other is admissible, can be, and has been, blessed by God. The rules which I would recommend to one commencing the observance of the Church's fast would be: 1. To abstain, as far as possible, from all mixed society at meals on those days, both as likely to be inconsistent with the frame of mind, which it is the object of the fast to cherish, and as tempting us (were it but to escape notice) to break our rule. 2. Not to tie himself down to any severe rule at first, as to the degree of fasting; for as our bodies have been inured to ease, so must they gradually be inured to seasonable austerities. If we lay down too strict a rule, it may, in reality, be too much for us at first, and so we may be tempted to lay aside the whole habit; whereas, had we begun more modestly, we might in time have arrived, with comparative ease, at the higher measures of it. 3. To watch carefully the effects upon our own mind of any failures or inconsistencies in our practice; for these failures, carefully observed, when we have once begun the practice of fasting, will show its real uses, more, perhaps, than the direct benefits of the practice itself. 4. Accompany the fast not only with increased prayer and meditation, but with other little outward acts of self-denial, for thus the whole day will be more in keeping, and the mind taken off from dwelling too much on the one *act* of fasting. Thus the brunt of our enemy's attack will not rest upon this one point, (as is likely to be the case if the fasting stand alone,) but, by being divided, will be weakened. "A man," says Bishop Taylor, "when he mourns in his fast, must not be merry in his sport; weep at dinner, and laugh all day after; have a silence in his kitchen, and music in his chamber; grudge the stomach and feast the other senses." So again, Bishop Taylor instances "hard lodgings, uneasy garments, *laborious postures of prayer*, journeys on foot, sufferance of cold, paring away the use of ordinary solaces, denying every pleasant appetite, rejecting the most pleasant morsels, as being in the rank of "bodily exercises," which, though, as St. Paul says, of themselves they "profit little," yet they accustom us to acts of self-denial in inferior instances, and are not useless to the designs of mortifying carnal and sensual lusts. A person would never have selected these instances without having tried them himself, and found their use; and, on the other hand, most persons, probably, who have systematically tried fasting, have experienced the benefits of some of these accessories. Some of these also may be irksome at first, as others would be to many no self-denial at all; but every one knows what, however trifling, would be self-denial to him, and the frequent repetition of these acts is a constant, though gentle self-discipline. It seems to me part of the foolish wisdom of the day, and its ignorance of our nature, to despise these "small things," and to disguise its impatience of restraint under some such general maxim as, that "God has no pleasure in self-torture, or mortification,"—"God wills to see His creatures happy," and the like: undoubtedly, God wills not our death, but our life; not our misery, but our peace; but God often restores our bodily health by bitter herbs, the knife or cautery, and why not our spiritual? Our forefathers knew better, and by disciplining themselves in these little things, attained to greater; they knew that religion is concerned about little things, as well as great; that if we look to great occasions or great instances only, we shall form no habit; and therefore they shrunk not from mentioning all the little instances, if they were only (the case of an aged and pious relative of my own, long since with the Lord,) abstinence from snuff during Lent, or abridging self-indulgence as to morning sleep, which they had found useful to them. 5. Take especial care to practice self-denial as to food at other times also, lest the fast degenerate into a mere *opus operatum*, a thing good in and for itself, even if followed by acts of an opposite kind. In Bishop Taylor's words, "Let not intemperance (or self-indulgence) be the prologue or the epilogue to your fast. When the fast is done, eat temperately, according to the proportion of other meals, lest gluttony keep either of the gates to abstinence! The importance of this caution will probably be felt by those who have tried to fast; or it may be seen in the corruptions of the Romish Church. 6. Let young ministers, or those who hope to be ordained to the ministry, beware lest they be led, by the novelty of this duty, to overvalue it, or to undervalue those who have lived in times when it was not systematically practiced. Obedience to a parent is a higher duty than fasting. "God will have mercy and not sacrifice." If, therefore, a parent object to any particular mode of fasting, let it be laid aside for the time, and let the individual exercise himself in self-denial in this also, that he relinquishes what a parent objects to, while he looks out for himself other modes to which his parents would not object.† 7. Omit trying no act of self-denial in little things, which, without your own thought, suggest themselves to you, merely because they are little; such suggestions are generally proved by the result not to have come from ourselves, and, if followed, they lead onward. 8. If one mode of fasting do not suit your health, then, after a time, try another; some persons who could not bear early abstinence, (the loss of a breakfast,) might well endure subsequent privation, such as eating a sparing meal early, as the last in the day, or they might at least decidedly abridge their principal meal, or, again, they might be able to strike off all luxury in their food. 9. Supposing all these attempts to fail, after having been fairly tried, yet a person might keep up the spirit of fasting, by such accessories as those instanced, (No. 4,) and might multiply these in proportion as he is obliged to abandon the other, that so he may be ready to avail himself of his ability to fast, whenever God shall restore it to him. A person of weak health is constantly tempted to self-indulgence in matters which do not concern his health, e. g. indolent postures, taking food at the first moment of craving, &c., &c.; and in this he may exercise real self-discipline, even if physicians pronounce him incapable of fasting without impairing his ability to do his duty where God has placed him. Let any one consider what is the boast of our country—our *comforts*; and he will see what a tendency these have to make him forget his heavenly country, and that he is but a pilgrim,—to make him think it "good for him to be here." How much may he abridge, and yet, by his self-denial, only not be more disadvantageously situated than others. Or, to take another view, does not this show us how many occasions of self-discipline we are furnished with more than our neighbors, from our very national character and circumstances, and that a person need be at no loss for instances of self-government, if he but look for them? 10. If a person acquire the habit, let him recollect how slowly he arrived at the conviction of its necessity, and not be surprisd that others are as slow, or appear yet more so; perhaps, without fasting, they are more self-denying than one's self with it. "Let it be done" says Bishop Taylor, "just as a man takes physic, of which no man hath reason to be proud, and no man thinks it necessary but because he is in sickness, or in danger and disposition to it." 11. Especially let any one recollect how much, which is humiliating in his youth, (even if God saved him from open sin,) and might have been prevented by the habit of fasting, if he had then practised it; let him bear this in mind, when he fasts, and make his fast an act of humiliation for his own particular sins, as well as a discipline, so can he never be proud of his fastings.

I will only add that fasting has by no means so many difficulties as Satan would persuade men, for fear they should try it. Even among the poor, some act of self denial as to the pleasures of sense might easily be practised, (1 Cor. vii. 5 might be hinted at;) and to instance one case only:—a poor woman mentioned, with much respect, her father's practice never to taste food before receiving the Lord's Supper; (adhering unconsciously to the practice of the universal Church in its better days, and indeed of our own in Bishop Taylor's time;) she added, "I never heard that his bodily health suffered from it!" With regard to the rich, (who are obviously called upon to fast in greater degrees,) I have the authority of an eminent physician, whom I well know not to be wedded to any particular theory of medicine, that, in ninety nine cases out of a hundred, the degree of fasting recommended in my tract would not only not be injurious, but be beneficial. He added, "Fasting is like the Sabbath—healthy to the body as well as to the soul."

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* Life and death of the Holy Jesus, Disc. xiii. 5, "On fasting."

† In like manner, let him not bind himself so to a particular rule as to preclude any real act of charity or kindness to others; but rather let him choose some time for his own ends of retirement, &c., which may be less convenient to himself, i. e. let his rule be a restraint to himself, not a hindrance to benevolence or an occasion of churlishness.

Communications.

For the Churchman.

Diocese of New Jersey.

No. 2.

Mr. Editor,

Agreeably to promise, I now complete what I last week left imperfect, viz: How this proceeding of the three Bishops strikes the mind of a plain churchman; and as I then spoke touching the *personal* question without advocacy, so shall I now in its *canonical* aspect, without presumption, resting as I do on those broad Church principles which come home to every mind, and of which every educated churchman may be said to be an adequate judge. Its fuller refutation I leave to more learned canonists; I am content to speak of it, as one of the many "Faithful" who love their Church and its ancient foundations too well to have them lightly unsettled.

As to the facts, I need not state them in detail. They are before the Church. Three Bishops, under the presumed sanction of a General Canon, but not yet united by any Canonical Act, and therefore speaking and writing in their individual capacity, receive a Protest, or Appeal, from four Laymen of the Diocese of New Jersey, against their own Bishop on charges previously discussed and rejected by the Diocesan Convention, and in the direct face of such action; and thereupon these same Bishops, avoiding (*shirking*, to use a cant term) the responsibility of a "Presentment," their only canonical action, and arrogating to themselves the right (which no canon gives, or could give) to sit in judgment upon both the Bishop and his Convention, insinuating, if not asserting, in written words the guilt of the one, and plainly charging "complicity" upon the other; thereupon proceed not only to counsel, but direct under pain of their displeasure and its consequences, *how* such charges are to be answered, *how* a Special Convention is to be called for that purpose, *how* and in what manner they are to proceed in the re-examination of a question they have already settled, together with a special caution as to the moral character of the committee to whom it is to be entrusted, and the mode of their investigation, and the substance of their report. Such, under soft words, is the "gist" of their written communication. And now what shall a plain churchman, and a plain-spoken one, say of such a proceeding? What, I ask, can he say but that it evinces either gross ignorance or (as that may not be imputed to learned Bishops) the grossest carelessness as to their own duties and others rights, under the essential principles of the Church, or else (what is still harder to believe) such willingness of condemnation as to blind even clear-headed men, to the character of the means used in reaching forth to a desired result. Now between the horns of this Dilemma, Mr. Editor, painful as either alternative is, must I think these Bishops rest. It is the word at least of one churchman, who never knew the name of "Party" in the Church, and who honors plain dealing wherever he finds it. "Tros Tyriusve."

Nor is their position improved, but rather made much worse, by looking at their actions, not as individuals, but in the canonical light of Presenters. It but adds *illegality* to their intermeddling, and turns intrusion into trespass, making themselves the rightful subjects of that penalty which they threaten to another. If they come clothed in law, it behooves them well to keep within the limits of the law. If they *will* have "the pound of flesh", let them take good care how "in cutting it they shed no drop of Christian blood", otherwise some righteous Daniel may commend the chalice to their own lips.

Now I am aware that all this may strike others in a very different light, but not, I think, calm and reflecting churchmen; for it is in truth what (without invidiousness) may be termed a Presbyterian movement. It smacks of that "Free Discipline" of Domiciliary visits, once so much in vogue among them, bringing individuals under the ministerial lash, a discipline of individual caprice, not of law, and of which the Church knows nothing. But more than this: it is a Presbyterian movement, in that it ignores the Church; it treats as a nullity Christ's fold, as existing within the Diocese of New Jersey, in the full exercise, as it stood and stands, of all its vital independent powers, and passes over the solemn action of its Synod (to give its primitive name) as if it were the bought lie of a packed Jury. Right or wrong may have been its decision—but he is surely no churchman who treats it as a nullity. To *non*-churchmen, I admit, this whole matter may look otherwise. To them it may seem but a friendly letter of the three Bishops—nay, a brotherly act, one of peculiar tenderness, withholding as its writers certainly do, the higher and public censure that lay within their power, 'Presentment,' until they shall have tried the private efficacy of kind words and wise advice; and this view of it will doubtless satisfy many a superficial mind, within, perhaps, as well as without the Church. But, let us look beyond the surface and see if there be any greater tyranny, even in civil matters than such arbitrary domiciliary visits within another's precincts. For instance, any neighbor may under oath indict us for a nuisance; our noisy children offend him, or some grumbling servant makes complaint of injustice to him, and it is his full right to swear complaint against us if he will; but does this higher penalty, I ask, give him a right, either in honor or law, to pry into our kitchen and cross examine our domestics, and write to us kind letters of admonition? And yet he has treated us only to the lesser penalty. But then, against the risk of prosecution we have the guard and responsibility of an oath, against prying impertinence we have none. He comes under the plea of a friend, and speaks soft words, and wonders, perhaps, to find we think it, as every man of honor would, an impertinence and an insult.—Such, then, is the natural and justifiable feeling in private life, where 'busy bodies' intrude into the sphere of other men's duties. In principle, it is the same in the Church. Against *actual* presentment every Bishop has the security that comes from the weight it brings on a brother's conscience, and the responsibility assumed by it before both God and man; but against *threatened* Presentment, more especially sweetened with good advice, and uncalled for guidance, no Bishop has any security other than the delicate honor and church-like sense of duty of his brother Bishops. Or should such guards be broken through, then, in that just rebuke with which all such intermeddling will, it is to be hoped, be met now and ever, and now in this first gross breach of them in the history of our Church, *definitively* met both by the official action of the approaching convention of New Jersey, called by its prompt and fearless Bishop for that purpose, and also by the public sentiment of every Diocese vindicating its invaded rights; for let us all remember, this is no private question—"Mutato nomine, de te fabula narratur."

Now, if any churchman think this argument over-strained, I would beg him to re-examine the "stand point" of church authority, from which he views it; in other words, to determine where lies the 'integer' or 'unit' of his church—that citadel which is to be kept safe, whatever else may suffer loss. If he say, it is in the General Convention and its legislation, and the House of Bishops, with their penal powers, then I acknowledge we may stand far apart in this matter; but if with me he take his stand, in that which I may reverently say, Christ Himself established in His Church the integrity of the Divine and Apostolic power, complete and full within itself for all purposes temporal and spiritual, legislative, judicial and executive; looking at it from that point we cannot much differ in our judgments; for we shall then see in the preservation of *that*, under all the needful limitations of a national Church, the great conservative element of our religious freedom—saving us from the tyranny alike of Rome and of Geneva. So long as we hold ☞ that citadel, a Church built upon the Apostolic Rock, so long may we boldly apply to ourselves, and with still greater truth, than to our mother Church of England, Burke's eulogium. "Her fortifications, her walls and her bastions, are constructed of other materials than of stubble and of straw. They are built of the strong and stable matter of the gospel of liberty; she has securities not shaken in any single battlement in any single pinnacle."

Now that this is so, and has ever been so, (the essential independence, I mean of Diocesan authority,) from the time of the Apostles till now, jealously guarded even then, as we may learn from St. Paul, canonically asserted in the very first Ecumenical Council,* and repeatedly in subsequent ones; watched over and respected under all the Church's changing forms of synodical action, whether metropolitan, provincial, patriarchal or national, and lost or disregarded only where Apostolic authority has been itself lost or disregarded, that is, under Papal usurpation or Protestant rejection of the office itself; all this I say, is so clear and so undoubted, as to make the denial of it the denial of the Church itself. It is and has ever been the Church's germinal principle; and is consequently to be *now* its guiding rule in all doubtful questions, 'sui juris' the Diocese stands in all matters, save of faith and needful union.

Whether or no our General Synod (Convention) has always duly guarded this point is another question, and one too wide to be here opened; but whether they have or not, this at least is clear, that its penal canons, like those of the land, are to be *strictly* interpreted—the "minimum" of restraint is their measure, not the "maximum." What is not given by them is withheld; the residuum of discipline lies ever within the diocese. Now will any one venture to say that the three bishops have acted on *this* rule? Is it not obvious, on the contrary, that they have gone in direct contravention of it? that they have acted and written, and advised and chided, as if the Diocese had neither right nor powers, beyond what the General Convention had chosen to give them, and as if they themselves, clothed with that same supreme authority, needed not the words of a canon to justify them in their acts, but might, under the authority, and in the exercise of an unlimited discretion, modify and choose their means and form of action to suit circumstances, and attain their ends. That on this ground they have stood, is abundantly clear; and as clearly it is ground that cannot be maintained, canonically or otherwise—among churchmen at least. They have made *themselves* the fount of authority, while that true fountain of it which Christ established in His Church, in Bishop, Priest, and people, *that* to their eyes is dried up, or at best appears but as a little stream flowing at their bidding, and to be guided in its course by their wiser hand. Acting under this worse than Canonical error, they no longer deemed it necessary to shield themselves under the Canon, but casting that off as a trammel on their free movements, they now stand before the Church in their *canonical* or *individual* capacity, self-appointed dictators in it, superseding the necessity both of Episcopal and Diocesan legislation, in whatsoever Diocese of the Church may enjoy the benefit of their suspicions or their fears. *Their* superintendence over it is ready—an open shop as it were (Rome like) to hear and answer appeals, both against Bishops and Conventions, through the length and breadth of our land.

In that painful and false position, then, to close with a gentler word, these Bishops now stand, placed there by their own act, an act which, by whatever feelings dictated (and I am willing to allow the best, tainted by no more than human infirmity), has been, nevertheless, unkind towards a brother, injurious towards a Diocese, unwise in its results and unchurchlike in all its principles, and as such must and will stand condemned and rebuked. But, it may well be that the germinant error lies deeper (and I think it does) in the canon itself, provoking interference from without by the *unqualified* permission of it. Such "overriding" of a Diocese by Episcopal presentment is not for common cases, and might perhaps be more wisely confined (as reported by the Committee on Canons in 1847) to cases touching Creeds and Rubrical obedience. As it now stands it has already brought forth bitter fruits for more than one Diocese; and we have as yet had but a foretaste of the harvest, if it is to be the settled policy of our Church. But of this there can be but little danger. Good sense, good feeling, and above all good churchmanship, will forbid its perpetuation. So at least thinks and prays, and so far as those poor words go, throws in his mite,

A New York Churchman.

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* See Canons: Council of Nice, A. D. 325; of Constantinople, A. D. 381; of Ephesus, A. D. 431; also the Councils of Sardica and Carthage; and that our Church was not forgetful of it, see fundamental principles adopted in its incipient organization, Philadelphia, May, 1784, where the "sixth" reads thus: "That no powers be delegated to a General Ecclesiastical Government, except such as cannot be conveniently exercised by the Clergy and Laity in their respective congregations."—*Bishop White's Memoirs*, p. 72.

For the Churchman.

Sectarianism in Baltimore.

Mr. Editor:

Two short articles appeared in the *Baltimore Sun* in October last, to which the attention of your readers may, perhaps, with *profit* be directed. The first is in these words:

"☞A week's meeting at the Methodist Episcopal Church, Eutaw Street, is to commence this day, Oct. 6. A Prayer Meeting each day at 9 o'clock A. M., and half past 7 o'clock P. M.

Sermon on Monday at 10 1-2 o'clock A. M., by Rev. Dr. Webster.

Sermon on Tuesday at 10 1-2 o'clock A. M., by Rev. Mr. Stockton.

Sermon on Wednesday at 10 1-2 o'clock A. M., by Rev. Dr. Plumer.

Sermon on Thursday at 10 1-2 o'clock A. M., by Rev. Dr. Johns.

The public generally are respectfully invited to attend."

The first thing that strikes us in this annunciation is the fact that for four successive days there was in a certain building in the city of Baltimore usually appropriated to prayer, singing, and preaching, an apparent union and blending of discordant religious materials. Of the peculiar views, denominational faith, or sectarian bias of Rev. Dr. Webster, I have no knowledge. If, however, he possesses only some of the qualities which distinguished the great lexicographer of that name, he may be set down, if not as an Irvingite, at least as one endowed with a gift which will comprehend the tongues of all sects, and embrace the sects of all tongues. The Rev. Mr. Stockton is classed, if I mistake not, among the anti-sectarians or no-denominationists; a respectable, though not numerous body, of whom one of our departed bishops used to say, that they were "neither fish, flesh, nor good red herring." Respecting the Rev. Dr. Plumer and the Rev. Dr. Johns, we cannot be mistaken. The latter, a Protestant Episcopalian, will be remembered by all who have read the Journal and Debates of the General Convention of 1850; the former, an Old School Presbyterian, by all who have heard of the bitterness which characterized his opposition to Episcopacy during his residence among confessedly "Evangelical" brethren in Richmond, Virginia.

Another noticeable fact is, that while a "Prayer-meeting" (we all know what that means), while a "concert of prayer" was held for seven days successively, no provision was made for the offering up on Thursday of the "Daily Morning Prayer" which might have been expected of a Protestant Episcopal Presbyter, anxious to set forth the beauties of his evangelical Liturgy, no less than to worship in the beauty of holiness. At the Institution of Dr. Johns, the Bible, the Prayer Book, and the Books of Canons, General and Diocesan, were presented to him after this form: "Receive these Books; and let them be the rule of thy conduct in dispensing the divine word, in leading the devotions of the people," &c. And according to the 45th Canon of the General Convention of 1832 the injunction is absolute, "Every minister shall, before all *sermons* and *lectures*, and on all *other* occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church. And in performing said service, *no other prayer* shall be used than those prescribed by the said Book." * It addition to this it may be observed that Dr. Johns, who is a warm advocate of the "P. E. Society for the promotion of Evangelical Knowledge," was one of the reputed authors of the "Statement of the Distinctive Principles" of that Society, which was reviewed in the *Churchman* a twelvemonth since. (How *many* authors it had, or how often and at what hands it underwent a revision, I will not pretend to declare.) Of "the worship of the Church", the Statement says, "This is her stated incense of prayer and praise; and on this point the Society holds, that in order to the highest edification, *Public Worship should be Liturgical, simple, and Scriptural;* in distinction from those who would cumber it with human inventions, superstitious forms, and corrupting ceremonies. Without saying that our Liturgy is *faultless*, we freely confess that we have yet to discover any thing which so fully commends itself to our judgment, taste, and religious affections. Some are satisfied with modes of public worship, which to us appear even too severely simple, while others, in their craving for the sensuous and the showy, have cumbered their ritual with a weight of inappropriate and often puerile ceremonies." "Our Reformers, guided by a spirit of *piety and of wisdom, which peculiarly qualified them for their great work*, happily avoided both extremes. They have transmitted to us a Liturgy, sober, solemn, devotional, and rich in Scriptural truth; sufficiently simple for children in Christ, yet full and lofty enough for those who have attained the mental and spiritual maturity of advanced christians."—(pp. 41, 42.)

The second article referred to was published on October 8th. "Quite an interesting series of events (says the reporter) have transpired within a week or two past, causing some animation in the religious world, especially among the denominations of Methodists and Baptists. We learn that Dr. Cole, an eminent and much esteemed minister of the former denomination, and for some fourteen years past attached to the Baltimore Convention, has recently announced his conversion to the practice of the Baptists on the subject of 'believers' baptism;' and was, in consequence, immersed at the Spring Gardens on the afternoon of Sunday, the 28th ult., by Rev. Dr. Fuller of the 7th Baptist church of this city, in the presence of several thousand spectators. Dr. Fuller employed the occasion to speak with much force, yet briefly, in relation to the general principles of the denomination, and especially with historical reference to their inflexible maintenance of the grand doctrines of free inquiry, and political and religious liberty. On the evening of that day, Dr. Cole addressed a congregation, crowding to overflow the large Baptist church on the corner of Saratoga and Paca sts., giving his reasons for becoming a Baptist. And on Sunday morning last, he preached to a full congregation there assembled to witness his ordination. That ceremony was postponed, however, until the evening, when it took place before an audience again crowding the house in every part."

"Dr. Fuller made some pertinent remarks in the ordination of Dr. Cole. He said that he as well as his brother (Dr. C.) was extremely anxious to avoid all cause of offence to brethren of the denomination which the latter had left, and whom they esteemed highly in love; and it, therefore, was due to them that some explanation should be made in the premises with respect to the re-ordination of Dr. Cole. He said that all denominations concurred in that principle of Scriptural order which required baptism to precede ordination. Other denominations maintain that they are baptized by a process other than immersion, and often administered in infancy. It was not for Baptists to judge them, and, therefore, as servants of the same Master, all can co-operate in the same good cause. But his brother (Dr. C.) asserts his conviction that he never submitted to water baptism according to scriptural injunction till last Sabbath. Hence, reordination was indispensable. But he would put the proceeding upon a less offensive ground than this. Dr. Cole had withdrawn himself from that denomination with which he had been heretofore associated, happily, in much love, and with mutual confidence and esteem. His credentials, therefore, though in his possession, must be revoked by the Methodist church, inasmuch as she could not consistently authorize him to preach, who professed an exclusive practice, at variance with her own. Hence, Dr. C. would be without authority, unless appointed by the order of the church with which he was now in communion. With this explanation the ordination took place, the Baptist ministers of the city officiating in the simple and interesting ceremonies of the occasion."

The observations which offer themselves on this article are the following:

1. There is an apparent connection between the events that occurred from the 28th of September, to the 5th of October, and the protracted meeting in the Eutaw St. "M. E. Church." The latter would seem to have been a consequence of the former. If I am right in my conjecture, "the animation in the religious world," which grew out of Dr. Cole's conversion, and his immersion at the Spring Gardens, extended itself to the place of worship in Eutaw St., and produced for a time a wonderful harmony of discordant elements. Dr. Cole had been "an eminent and much esteemed Methodist minister. When he left the Methodists, therefore, and renounced his ordination, something was gained to their cause by the cordial union within their precincts of such men as Messrs. Stockton, Plumer, and Johns. *His* exclusiveness was in a measure counterbalanced by *their* liberality.

2. We are here furnished with an instructive commentary on that "denomination" which, in spite of all the shocks of argument and ridicule which have threatened to demolish it, is yet "Evangelical." By the consent of those Christians, whom, for want of better name I shall style "American-Union-Tractarians," the appellation *Evangelical* is appropriated to the Presbyterians, Orthodox Congregationalists, Methodists and Baptists, with their numerous subdivisions, and to some others who are Protestant Episcopalians. Evangelical Christians, it is said, have faith in the great *essentials*; they hold to the "one faith;" they are united in "one body;" they acknowledge "one Lord" and "one Spirit;" they are under one Head; they are one in heart. But the Baltimore Baptists, we now learn, are uneasy under the system. Like restless steeds they have broken loose from the troop. They hold to one valid baptism and one valid ordination. And they maintain that their's is the only valid baptism, and their's the only valid ordination. It is true, they do not profess to "judge" their brethren of the "other denominations;" they only deny that they have ever been baptized, and that their ministers have ever been ordained. If, however, it is impossible for any to enter into the kingdom of heaven except they be born of water and of the Spirit; if it is essential that all should be baptized by the "One Spirit" into the "One Body" of Christ, and that they should be "saved" by the "washing of regeneration," (putting on Christ in baptism) and the "renewing of the Holy Ghost;" (St. John iii, 5; Gal. iii, 27; 1 Cor. xii, 13; Titus iii, 5;) such Baptists as consistently carry out their views of exclusive adult-immersion *do* in fact judge all other professing Christians, and treat them as aliens from the commonwealth of Christ. Of how much worth, then, are the terms Essentially-One, Evangelical, &c., when applied to four or five of the "leading" denominations!

3. So far as we can gather from the report of Dr. Fuller's explanatory remarks, no allusion was made by the speaker to the source of the "authority" by which *he* ordained, baptized and preached. Nor ought we to be surprised at the omission. To refer to the origin of the Baptist denomination in the United States, would be to refer to a dark spot which no fuller could whiten. The first Baptist Society in this country was organized by Roger Williams, who was a minister of the Church of England; who, in Rhode Island, after renouncing the ministry to which he belonged, was immersed by a man that had never been immersed, viz., one Ezekiel Holleman; who, in return, immersed the same Ezekiel Holleman and several others; and who at length renounced Anabaptistry, and in his "inflexible maintenance of the grand doctrines of free inquiry and political and religious liberty," became a "Seeker." Seeing, then, that Dr. Fuller upheld "that principle of scriptural order which required baptism to precede ordination," it must be conceded that if he omitted all reference to the source of the authority by which he preached, baptized and ordained, he acted, to speak as worldly men speak, most judiciously.

4. Dr. Fuller's course of remark was also, viewing it in a worldly aspect, judicious, in referring to the "inflexible maintenance" on the part of the Baptists, "of the grand doctrines of free inquiry, and political and religious liberty," to which history would pay its tribute. Speaking as if Methodists were among his auditors, he might deem it expedient to exhibit the comparative advantages of a system which allowed "liberty" to laymen no less than to ecclesiastics; while he omitted to make mention of the multifarious divisions among the immersionists to which unlimited and free inquiry had given rise, especially in that "Baptistical" district, the State of Kentucky; passing over the Campbell-ites, or Baptismal-Regeneration-Baptists; the Stone-ites, or Lapidary Baptists; the Parker-ites, or Two-principle-Baptists; the Hard-Shell and Anti-Mission Baptists; the Seventh-Day-Baptists, &c., &c.; and keeping out of sight the Pro-Slavery and Anti-Slavery Baptists.

5. A curious feature in this transaction is the effort of Dr. Fuller to place Dr. Cole's "re-ordination" on the least offensive ground. Dr. Cole, before he submitted to be ordained by the Baptists, was either validly ordained, or unordained. If validly ordained, no Baptist on earth could by a second ordination make him *more* a minister than he was before; or, without mockery, pretend to confer what had been already conferred. If unordained, why offer the flimsy apology that in case Dr. Cole renounced the Methodists, the Methodists would revoke his credentials? Why offend common sense, in order to appear less offensive to that common class who in religion act as if they had no sense! The basis of the apology, however, was, I apprehend, unsound. The "Methodist Church," said Dr. Fuller, "could not *consistently* authorize *him* to preach who professed an exclusive practice." But let us suppose that on the day after the Baptist "ordination," that is, on the 6th of October, Dr. Cole had gone to the Eutaw-street meeting, and Dr. Webster, the appointed preacher, had been providentially prevented from fulfilling his engagement. A preacher was wanted, and Dr. Cole was prepared for the occasion. Would the "Methodist Church" have ventured to say to him, "you profess an exclusive practice, we cannot consistently invite you to officiate"?—Could the directors of the "Week's meeting," *consistently* with the principles on which it was conducted, have put in force an exclusive decree with regard to Dr. Cole? I trow not. the attempt to enforce such an order would have been the signal for a disastrous dissolution; the curfew would have tolled the knell of departing freedom, as if all light were soon to be extinguished; and discriminating men, who remembered that the ministerial succession of the American Baptists was older by a century and a half, than that of the American Methodists, would have gone on their way, repeating,

"Wesley on Coke his hands hath laid,
But who laid hands on *him*?"

Melancthon.

Feb. 16, 1852.

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*Of the 45th Canon Dr. Hawks justly says: "Its purpose evidently was, on all occasions of *public* worship, to render obligatory the use of a prescript form of prayer." "Some of the clergy have [in some instances] felt themselves at liberty even before the sermon to use only such portions of the morning or evening service as they pleased." "But as 'established by the authority of the General Convention,' no clergyman has a right to violate the rubrics, for they also are established as part of the Book."

THE CHURCHMAN.

NEW YORK, MARCH 6, 1852.

Volume Twenty-Second

Commences with the present number.

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The bills for the present volume will speedily be made out and forwarded. It is desirable to receive them at an early date.

New York, Feb. 28, 1852. tf

The Decision of the Ecclesiastical Court in the case of the Rev. Oliver S. Prescott, has been published, and we copy it from the *Boston Traveller* of February 27. It will be seen that the very discreditable and persecuting course adopted by the enemies of this gentleman, has resulted *in his triumphant acquittal from all the charges alleged against him.*

Decision.

Charge I. That the Rev. O. S. Prescott had preached and taught, during his residence in the Diocese, that the Virgin Mary is a lawful object of religious worship by Christians. Not sustained.

Charge II. That he had taught and inculcated that Auricular Confession to a priest by members of the Church, is proper, allowable, and profitable. Not sustained.

Charge IV. That he had violated the Constitution of the Protestant Episcopal Church in the United States. Not sustained.

Charge V. That he had been guilty of immoral conduct, in that he had violated his ordination vows. Not sustained.

Charge III. That he had taught and inculcated the doctrine that Priestly Absolution, in connection with and upon Auricular Confession, is profitable and desirable to individuals and allowable by the Church, is not sustained, as to the nature of the offence charged against the respondent. But he has claimed the right to pronounce absolution generally to persons who come to him voluntarily. The Court knows of no authority for this claim: nevertheless, it is not heretical, but irregular. Although the respondent has not done the acts, yet as he has made a claim of a nature irregular and dangerous, the Court sentence him as follows: "that within ten days from the date of this instrument, he furnish to the Bishop a certificate, in the form appended, of his readiness to renounce the claim and practice of private absolution, except in conformity with the order in the Prayer Book, for the visitation of prisoners, or in case of persons afflicted with a contagious disorder; and on his refusing so to do, that he be suspended until such certificate be furnished, and that the act itself, of giving said certificate, shall terminate the suspension."

On the most extraordinary specimen of theological acumen and judicial assumption, exhibited in the last part of the decision, the *Traveller* remarks:

We understand that Mr. Prescott and his friends regard this decision as an acquittal on all the charges; and consider the act of the Court requiring him to sign a statement containing their own construction of the doctrine and practice of the Church, on the pain of suspension, to be entirely irregular, and mere surplusage; the sentence being one they have no power to pronounce, and being pronounced for an offence of which the Court had no cognizance, as the charge itself was not proved. It now remains for the Bishop to sustain or reverse the sentence, after an examination of the record.

We cordially agree in the opinion, and deeply regret that the Court should have stultified itself by such a sentence, when in many respects its conduct appears to have been impartial and commendable. The members were assembled to try Mr Prescott on the charges alleged, and they could not take cognizance of any other not embraced in the presentment. Yet strange to say they acquit him of all the charges on which he was presented, and then proceed to sentence him for something else of an entirely different nature: as if a jury assembled to try a man on an indictment for the murder of A, should find him guilty of an assault and battery on B. But of what do they find the accused guilty? Of the third charge as it stands? Why even if they had it would not have been a punishable matter, for the ablest Divines of the English Church, and our own, have held the same language as to absolution, and it is declared in the English Prayer Book to be a "benefit." But they do not go even to this extent. They find that he *claims* the right to pronounce *private absolution* to persons who come to him *voluntarily*; and for making this *abstract claim* he is to be suspended till he renounces it! Such a sentence is unjustifiable and tyrannical; it is the assumption of a power not conferred by the Constitution and Canons of the Church, but in derogation of both.

In the first place as a priest of the Church, the defendant has a perfect right to use all the powers conferred upon him by the Church, in the manner prescribed by the Church; where she has forbidden their exercise in a particular mode, of course he cannot so exercise them. Where she has given no directions as to their exercise on the one hand, but has not forbidden it on the other, the priest may exercise his own discretion. The power of absolution is given by the terms of the ordination sentence; the Church prescribes how it shall be given in public, and she also directs how it shall be given to persons in private, in the two cases mentioned above. But she does not say that it shall be given in no other cases, and therefore the priestly power of absolving is not taken away, and each priest may act according to his own discretion. If one clergyman deem it "irregular and dangerous," to give absolution in private, he will not, of course, pronounce it; but he has no right to dictate to his brother priest what he shall do. The accident of his being put on a Court for the trial of certain specified offences, does not authorize him to travel out of the record and set up his idiosyncrasies or private notions, as the law of the Church, and suspend *ad infinitum* those who differ from him.

In the next place we argue that the mere assertion of an *"irregular" claim* cannot subject him who makes it to punishment. Suppose a man asserts his right to leave out the Litany on Wednesdays and Fridays, but all the while says it on those days according to the rubric, can he be punished for his mere *claim*? We defy the defenders of this sentence to examine carefully the 37th Canon and point out under what class of offences this specification must be ranked. Is it a "crime or gross immorality"? or is it "disorderly conduct." These seem to be the only two heads under which it can come, and we think it will puzzle even the astute prosecuting attorney to bring it under either of those categories.

We have merely hinted at the difficulties involved in this sentence, which in our opinion is mere waste paper. If it be confirmed, as perhaps it may be, we trust Mr. Prescott will remain passive, and submit to the outrageous wrong and injury that will be done him, until some remedy can be devised. Devised it must be, and that speedily. The question comes home to every presbyter, whether he lives under a well defined system of ecclesiastical law, impartially administered and incapable of being abused to party purposes, or whether his dearest rights and privileges, those of a spiritual character, are dependent on the irresponsible fiat of a few men "clothed with a little brief authority," governed not by the permanent doctrines and well established principles of the Catholic Church, and especially of that branch to which they belong, but by their own notions of the fitness of things, and their peculiar ideas of religious faith and practice. It is easy to foresee the terrible consequences to grow to the Church from the admission of the latter principle, and its practical development. We may readily foretell the intrigues that will be resorted to for the formation of a tribunal, the disregard of justice and humanity that will be exhibited, and the conversion of an ecclesiastical Court into the most terrible engine of oppression and violence.

When we can obtain an authentic report of this important case we shall publish it in our columns, and devote some further time and space to an examination of the proceedings. The principles involved are of a highly momentous character.

Foreign Intelligence.

The *Africa* arrived at this port on Saturday morning last; and the Franklin on Tuesday, after a very good passage.

The reports from France show that the would-be Emperor is not reposing on a bed of roses. Many of those nominated on the new Senate have declined. Disaffection is said to be rapidly extending in the army: if the bayonets fail him, what will he have to sit on? It is computed that 100,000 persons have been arrested since the 2d of December; and it has been found necessary to apologize, on the ground that provincial prefects have been too zealous. Discoveries daily come to light of those who have been sent to Cayenne illegally and without having committed any crime.

The Queen of Spain received a severe stab from a stiletto, not a pistol wound in the shoulder, as at first reported. Her maternal care for her infant, in her arms at the time, was very touching. The assassin was instantly arrested, and has no doubt long ere this paid the penalty of his criminal attempt. He was an ex-friar of the Franciscan order, secularized at his own request.

The most important matter before the House of Commons was the introduction of a new *Reform* bill by Lord John Russell. It reduces the household qualification from £10 to £5 yearly value; and persons paying 40s. per annum for assessed taxes or income tax are also to have a vote. The oaths of supremacy and abjuration are abolished by this bill, and the words "on the true faith of a *christian*" are also left out. This attempt to smuggle in the Jew bill will probably be defeated in the Lords, and the Legislature kept at least nominally christian. The constituencies of some of the boroughs are to be extended by the addition of neighboring towns to the district

The account of the meeting of Convocation is abridged below from the John Bull. The devices of the two Archbishops to stifle any expression of opinion have been exposed unmercifully, not only by the Chronicle, the John Bull, the Guardian, and other sound Church papers, but by some of the dissenting and Radical presses. Thus the *Spectator* says, "The vacillating Sumner has permitted the party to establish a footing on the forbidden ground; the sterner Musgrave has exaggerated the emptiness of the form until it has become a mockery and a scandal; and both victories, we say, tell in favor of the persevering restorationists." The *Leader*, a "liberal" paper, says, "Not for above one hundred and thirty years has the great fact been so plainly demonstrated that the Church is a political engine, and not a spiritual institution. But a point was made; the end of the wedge was inserted; Convocation did transact business, and so far made a stand against the state usurpation. We congratulate the High Church party on its honest courage."

Meeting of the Convocation. Wednesday last, being the day to which the Convocation stood prorogued by the Queen's writ, the two Houses of the Provincial Convocation of Canterbury met at the Jerusalem Chamber, Westminster, at 12 o'clock. There were present, in the Upper House, the Most Reverend the Primate, President (who was attended by Sir J. Dodson, the Vicar-General; by the Principal Registrar of the Province, Mr. F. H. Dyke; and by his Secretary and Chaplains), and the Bishops of London, Winchester, Exeter, Chichester, Lichfield, Oxford, and St. Asaph; in the Lower House, the Dean of Canterbury, Prolocutor; the Archdeacons of Maidstone, Bath, Barnstaple, Bristol, Sarum, Taunton; and of the Proctors, the Rev. Drs. Mill, Spry, Coleridge, and Moore; the Rev. Messrs. Huntley, Mills, Lowther, Randolph, Woodgate, Gillett, Majendie, Harding, and Goddard.

His Grace the Primate having taken the chair, the Lower House was summoned to prayers, when the Litany was read in Latin by the Bishop of St. Asaph, with the [usual] suffrage inserted in its place, and with the addition of [a special] prayer.

After prayers the Lower House retired to its own chamber. In the Upper House the Bishop of London then proceeded to present several petitions from the Dioceses of London, Winchester, Ely, Gloucester and Bristol, and Worcester, praying the Convocation to take such steps as should appear to them most effectual to procure from the Crown the necessary license for the performance of their constitutional functions. The Bishop of Exeter presented similar petitions from the Dioceses of Exeter, Hereford, Bangor, Llandaff, and Peterborough. The Bishop of Chichester presented petitions to the same effect from the Dioceses of Chichester, Bath and Wells, Lincoln, and Rochester; a petition in which a wish was expressed for the admission of delegates from the communicant laity to the synodical assemblies of the Church; and a petition from the London Union on Church Matters, praying Convocation to address the Crown for license to form Canons for the more effectual representation of the Church of England in Convocation or Synod; and until such license be granted, to make public declaration of their want of confidence in any measures affecting the spiritualities of the Church, which may be prepared in Parliament without the previous counsel and concurrence of a Synodical assembly of the Church, and in particular in the proposed additional measure for the enforcement of discipline among the Clergy. The Bishop of Lichfield presented a petition from his own Diocese, praying the Convocation to address the Crown for license to perform its constitutional functions. The Bishop of Oxford presented similar petitions from the Dioceses of Oxford, Norwich, Salisbury, and St. David's. The Bishop of St. Asaph presented a petition from his own Diocese. A petition from the Diocese of Canterbury was likewise presented at his Grace's request. An animated discussion then ensued upon the questions arising out of these petitions, and especially as to the propriety of the Convocation being at once adjourned, as was proposed by his Grace the President, till August next. His Grace having declared his intention to persevere in that course, notice was given by one of the Right Reverend Prelates of a motion for an address to the Queen praying Her Majesty's gracious permission for the consideration of some measure on the subject of Ecclesiastical Discipline, to be recommended by Convocation, and submitted for Her Majesty's approval. The Lord Primate intending to proceed to the adjournment and prorogation, as previously determined by his Grace, the Lower House was summoned for that purpose, when the Prolocutor stated that at that very moment he was coming up with an Address from the Lower House to the Upper House. His Grace having objected to the reception of the Address on the ground of its being too late, another discussion arose, during which the Lower House retired, and which ended in the Address (for which see the Report of the Lower House) being ordered to be received. Accordingly the Lower House was again summoned, and the Address having been read and received, the Archbishop adjourned the Convocation to the 19th of August next by the writ of adjournment and prorogation, which by his Grace's command was read by the Registrar.

In the Lower House several petitions of a nature similar to those presented in the Upper House were presented.

A long and important address to the Upper House of Convocation, setting forth many of the difficulties under which the Church labors, and praying that the two Houses might at once proceed to business, and especially urging the gravity of the occasion, and the mockery and unreality which the Convocation sanctioned by its practice of formal meeting for the mere purpose of adjournment, after the solemn prayer which had been recited, was moved by Mr. Huntley and seconded by Dr. Mills. After considerable discussion on the various topics embraced in this address, it was suggested by the Archdeacon of Maidstone, that as the House may be summoned for prorogation before so extensive an address could be satisfactorily settled, it would be better to adopt a shorter address; the Archdeacons of Barnstaple and Taunton strongly urging the insertion of that part of Mr. Huntley's address which related to the inconsistency between the solemn prayers offered, and a mere formal sitting. It was then urged that Mr. Huntley's address should be referred to a Committee, consisting of Mr. Huntley, Dr. Spry, Mr. Randolph, and the Archdeacon of Maidstone, who should report upon it at the next meeting of the Convocation. Meanwhile the Archdeacon of Maidstone proposed a short form of address, which was seconded by Mr. Majendie, and, with an addition suggested by the Archdeacon of Bristol, adopted, to the following effect:

That this Lower House of Convocation has this day received numerous petitions from many dioceses, praying for proper steps being taken to secure the revival of the synodical action of the Church; that this House sympathizes with the prayer of these petitions, and having especial reference to the solemn character of the prayers offered at the commencement of the sesison of Convocation, which character appears to be altogether inconsistent with the system of continual prorogation, begs to call the attention of the Upper House to the reasonableness of the prayer of the petition.

The prolocutor having taken charge of the address, and being about to proceed with it to the Upper House, the Apparitor at the same moment appeared to summon the Lower House for the act of prorogation. For the remainder of the proceedings, see the report of the Upper House.

In the province of York the Convocation was summoned by the same writ of prorogation, in continuation of the writ of *Convocari facias*, addressed by the Crown to the two Archbishops at the beginning of every Parliament, which contains the following passage:

"For certain difficult and urgent business, concerning the defence and security of the English Church, and the peace, tranquility, public good, and defence of our kingdom and subjects, we command and require you, by the allegiance and love which you owe to us, that you cause to be convocated, with convenient speed, in due manner, all and singular Bishops of your province, Deans of Cathedral Churches and the whole Clergy of your diocese and province to meet before you, &c."

The practice in the province of York having long been, to take no notice of the writs of prorogation, an intimation had been conveyed to the Archbishop that several members of the Convocation proposed to attend at the Chapter House at the appointed time, and that there were several petitions to be presented. The Archbishop, however, treated both the Queen's writ and the intimation conveyed to him by the members of his provincial Synod with silent contempt, and when the latter, after the conclusion of the service of the cathedral, presented themselves at the Chapter House, they found the doors closed, and the residentiary Canons, who are the Archbishop's Commissioners, declined to open the Chapter House in the absence of any directions from his Grace. The Registrar, on being sent for, stated that he was not aware that any business was to be transacted.

The members of Convocation who were in attendance, then repaired to the Chapter library, to consider what course they should pursue under the circumstances. There were present the Archdeacons of Cleveland and of the East Riding, the Hon. and Rev. F. R. Grey, the Rev. Canon Trevor, and the Rev. S. Gamlen.

On examining the petitions which had been entrusted to them respectively for presentation, they found that there were petitions from every Diocese in the province with the exception of Sodor and Man, and that several hundreds of signatures both of Clergy and laity were attached to them, their prayer being that the Convocation would take steps to procure the necessary license from the Crown for the performance of their constitutional functions. After remaining for about two hours in deliberation, they drew up a letter to the Archbishop, stating the foregoing facts, and requesting to be informed when and where the petitions were to be presented.

We have been favored with a partial analysis of the Diocesan petitions presented from the several dioceses in the province of Canterbury. The precise number is not known, as many signatures were attached at the last moment, when there was no time left for counting or classifying them. The analysis, however, of the signatures attached to petitions from fifteen dioceses (exclusive of London, Exeter, and the four Welch dioceses) made some time before the last names were entered, shows upon 1,800 signatures, upwards of 1,100 names of Clergymen, and upwards of 200 of Churchwardens. The aggregate number of signatures considerably exceeded 2,500 in the province of Canterbury alone.—*John Bull of Feb.* 9.

Health of the Bishop of Bath and Wells.—The *Bath Chronicle* announces that the health of the Bishop of Bath and Wells is decidedly improving.—*Ibid.*

The Rev. J. E. Gladstone.—An attempt was made by the Clergy of St. Martin's-in-the-Fields to obtain from the Bishop of London a withdrawal of the proceedings commenced in the Ecclesiastical Court against the Rev. J. E. Gladstone. His Lordship has expressed his readiness to comply with this request on Mr. Gladstone acknowledging the impropriety of his language. That gentleman, however, is encouraged to persevere in his resistance to the Diocesan by a fund raised for his defence.—*Ibid.*

Montreal Lay Movement.—The Lay Committee of the Church Society of the diocese of Montreal has made an appeal to the *laity* of the diocese, calling them to take the initiative in providing means for the formation of new missions. They urge this as a duty imperative on every individual member of the Church, observing that if this sacred obligation were heartily fulfilled, the Society would soon have the means of sending new laborers into the Lord's vineyard, without subjecting the Missionaries to the personal privations which they undergo in the prosecution of their arduous duties. *Ibid.*

The Manchester Scheme. — The Yorkshire Church Union has adopted a resolution repudiating all schemes of education which do not involve the training of the Church's children in her own distinctive principles; and earnestly desiring the Committee of the National Society to give no countenance to any deviation from its fundamental rule which requires the Church Catechism to be taught in all schools that are in union with it.—*Ibid.*

A New Antichrist.—The inhabitants of Finmark, the most northern district of Norway, have, in consequence of the preaching of missionaries belonging to some new sect, abjured Christianity, and driven away their pastors. Two Clergymen sent to the spot by the Bishop of Drontheim, found men, women, and children lying about the streets, their clothes in disorder, and their heads covered with ashes, bewailing themselves as having by the creed in which they had hitherto lived incurred eternal damnation. In some parts this fanaticism has degenerated into perfect madness, and a body of troops had to be despatched from Drontheim to quell the disturbance.—*Ibid.*

Petition Against the Management Clauses.—The following petition has been put into circulation by Archdeacon Denison:—

1. To the Lords Spiritual and Temporal in Parliament assembled.

2. To the Honorable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

The humble petition of the undersigned inhabitants of the parish of——in the diocese of——

Showeth—That, under the existing "Management Clauses for Church of England Schools," all founders, who require the *three* provisions herein after set down, *or any of them*, to be inserted in the Trust-deed, are excluded from a building grant out of the money annually voted by Parliament for "Education in England and Wales."

1. That the management of the School, including the appointment and dismissal of the master, mistress, and assistant teachers, be in the Clergyman of the parish, or ecclesiastical district, and in none other.

2. That the appeal lie to the Bishop of the Diocese, and to none other.

3. That the master and mistress of the school be communicants.

That, in the judgment of your petitioners, there is no principle of law, justice, or public policy, upon which such exclusion can be maintained.

That, therefore, your petitioners humbly pray your Lordships' (Honorable) House, to take measures for the removal of the grievance created by such exclusion.—*Ibid.*

The Thurles Decree and Dr. O'Toole.—The *Tablet* is exceedingly angry with Dr. O'Toole for his refusal to resign his office of Vice-President in the Queen's College, Galway, in obedience to the Thurles statutes:—"The Bishop of Galway," says the Papish organ, "has unquestionably published the statutes of Thurles in his diocese, and of those statutes, one, as our readers know, provides that any Cleric, who assumes or retains in that College any function whatever, (*munus aliquod*,) by so doing incurs the penalty of suspension, *ipso facto*.—We fear there can be no question that the unhappy Vice-President of the Galway godless persists in retaining his position. Apparently on good authority it is rumored that not only so, but that, to mark the evil determination with which he has done this, he wrote out with his own hand the syllabus of his intended course of lectures on history for the coming session. To do so, we are told, is ordinarily the business of the registrar; but the more emphatically to brave the Holy See, the gentleman in question went out of his way to act as his own registrar. This, or something like this, appears to be the truth. The result is a mere matter of inference, and, if the facts be as they are related to us, it has already happened *ipso facto*. Twenty-six additional Catholic students have matriculated in the condemned College this year; it will be a peculiar sight to see these young Catholic gentlemen learning history under a suspended Priest!"—*Ibid.*

Pervert Veracity.—A lengthened correspondence has been published, between the Rev. T. Page Incumbent of St. Matthew's, Rugby, and Mr. H. Wilberforce, the late pervert, and present Secretary to the Catholic Defence Association, who, according to a printed report of a lecture delivered by him at Kilrush, which has been widely circulated by the Priests, made the following assertions relative to the town of Rugby:

"I have been lately in a town called Rugby, through which a railroad passes by way of Holyhead to London. The Priest there told me that within the last twelve months 300 people embraced the Catholic faith. In the town of Rugby many respectable tradesmen told me that they knew the Catholic Church to be the true one, but if they embraced it they would lose their prospects and their bread." Mr. Page having denounced this statement as untrue, a correspondence ensued, at the conclusion of which Mr. Page puts to Mr. Wilberforce the following queries, to which that gentleman has not seen fit to return an answer:

"1. Did he, in his lecture at Kilrush, make any allusions whatever to the progress of (what he would call) Catholicism in Rugby?

"2. If he did, what did he affirm, or lead his hearers to believe, to be the number of the inhabitants of Rugby who have embraced the Roman Catholic faith?

"3. Did he make any remark of any kind on the readiness of one or more of the tradesmen of Rugby to become Romanists if it were not for the fear of losing their means of livelihood?

"In short, if he did not say what his friends in Ireland have reported him to have said, let him come forward, and in an open, manly, and straightforward manner, let us know the very words which he did say."—*Ibid.*

Diocesan Intelligence.

New Jersey.—Circular Letter

To the Churches of the Diocese of New Jersey.

The undersigned, by Divine permission Bishop of the Diocese of New Jersey, hereby calls a special Convention of the Church in this state: *To consider, and express their judgment on, the official conduct of the Bishops of Virginia, Maine, and Ohio, as touching the rights of the Bishop and the Diocese, in dictating a course of action to be pursued by them*, in their letter addressed to him, dated 22d September, 1851, and received 2d February, 1852, which is contained in a pamphlet, entitled "The Protest and Appeal of the Bishop of New Jersey." The meeting of said special Convention to be in St. Mary's Church, Burlington, on Wednesday, the 17th day of March, at eleven o'clock, A. M.

Geo. W. Doane,
Bishop of New Jersey.

⁂ It is earnestly desired that every clergyman be present, and every parish represented.

The Lay Deputies to the last annual Convention will be the Lay Deputies to the Special Convention.

The Clergy are requested to assemble at Riverside, with their *surplices* at *ten* o'clock, A. M.

G. W. D.

Washington's Birthday at Burlington College.—This established holiday at Burlington College coming on Sunday, its customary observance took place on Monday. At nine o'clock in the morning, the Rector, with the Professors and Teachers, followed by the whole body of students, paid their their respects to the Right Reverend the President at Riverside. The Rev. Mr. Stickney made a most appropriate address to which the Bishop replied in fervent terms. At five o'clock, in the General Study, he read the Farewell Address, accompanying it with remarks appropriate to the times, as well as expressive of its great excellence and value, as a paper for all ages. The day went off most pleasantly.—*Banner.*

Convention Journal of New York.—A. B. is informed that we have ascertained that *packages* of the Journal of the last Convention of the Diocese were sent to all the Clergy and Parishes who have ever left directions with the Secretaries as to the mode of transmission. In consequence of the provision of the present Postal Law, requiring the *prepayment* of the postage on all pamphlets, it has not been practicable to forward any by mail.

We would direct attention to an advertisement in this week's paper, addressed "to Clergymen," and request the 'Gospel Messenger,' and 'The Church' to copy it, if they consider the matter of sufficient interest to their subscribers.

The following circular has been sent to several of the city clergy and others, and we gladly give it an insertion for the information of our readers. It is probable that this brief statement of the objects and present state may lead to an increase of its members, especially from the laity.

New York, January 21, 1852.

Reverend and Dear Sir:

The Board of Trustees of the "Protestant Episcopal Mutual Benefit Society," convinced by past experience, of the advantages and benefits to be derived from this Association, and by advice of its Counsellors—who are clergymen of this city, respectfully ask your sanction and co-operation, in any way you may deem expedient, to make known to the members of your charge the character and objects of this society, in the hope of inducing those who may be eligible to membership, to avail themselves of its benefits. A few facts will explain its objects and operations.

I. It is a Society duly incorporated by the Legislature of New York.

II. The objects of the Association are "The mutual care and relief of its members, when, in the Providence of God, they may be sick or disabled; to secure to its deceased christian burial; to succor their widows and orphans; and to promote among its members, as partakers of the same faith, christian fellowship and love."

III. Its members consist of laymen baptized or confirmed in the Protestant Episcopal Church and actual attendants upon its services who are between the ages of 18 and 55 years, and at the time of application are capable of acquiring a living. And clergymen in good standing, residents of the city, not physically disqualified, and not above 55 years of age. Every clergyman of the P. E. Church in this city, in good standing, may become a Counsellor of the society; having the right of admission to its meetings, and affording the society the benefits of his advice. Eight clergymen have become Counsellors thereof, and eight others are regular members participating in all the benefits of the society.

IV. The moneys arising from the initiation fee of five dollars and monthly contributions of seventy-five cents from each member are appropriated to a "General Fund" for the relief of the sick; and a "Widows' and Orphans' Fund" for the benefit of the widows and orphans of deceased members. There is also a "Contingent Fund" formed by the voluntary contributions and donations of members and others, and applicable exclusively to purposes of benevolence.

V. (1.) Every member in good standing, in case of sickness or disability, is entitled to receive a weekly allowance of five dollars. (2.) On the demise of a member thirty dollars are appropriated towards defraying his funeral expenses. (3.) The widow (if any) as long as she remains unmarried is entitled to receive such weekly allowance as the Board of Trustees may direct. (4.) His orphan children (if any) are each entitled, until 14 years of age, to receive such sum per week as the Trustees may direct towards their proper education and maintenance. (5.) There are stated Committees, whose duties are regularly to visit sick members, affording personal assistance if required; and in case of death, to co-operate in the funeral arrangements, as the family of the deceased may require.

VI. There is a monthly meeting of its members. There is also a weekly meeting of its Board of Trustees, to whom is entrusted the management of its concerns.

Thus far the beneficial results of this Association have fully realized the expectations of its founders. Besides the personal and pecuniary relief afforded to its sick and disabled members, it has tended to confirm and increase that sympathy and attachment which should especially prevail among members of the same household of faith.

Already its success has induced the formation of similar institutions among the members of our Church in other cities.

It is believed that there are many young men of this city, who, if made acquainted with its objects, would gladly avail themselves of its benefits. An increase of members will likewise add to its means of usefulness.

In the hope, therefore, that through your kind co-operation this result may be secured, this circular is addressed to you.

Copies of the Constitution and Laws of the society may be obtained of any of its officers or members, and at the offices of the Churchman and Protestant Churchman, at the P. E. Sunday School Union, and of Messrs. Stanford & Swords.

In behalf of the Board, with great respect, reverend and dear sir,

Your obedient servants,
John T. Adams, Pres.
F. W. Welchman, Rec. Sec.

Died.

On Tuesday morning, 2d inst., Joshua B. Wood, in the 73d year of his age.

For many years he was Warden and Vestryman in two of our city churches, and distinguished as he was for his zeal in the welfare of the Protestant Episcopal Church, as well as for his childlike and simple faith in the gracious Promises of the Gospel, he is a loss to the Church, and to his family and friends. He has now fallen "asleep in Jesus," and may others be found to tread in his steps faithfully, until they too "rest from their labors."

On Tuesday morning, March 2d, 1852, Alfred Henry, son of Rev. J. A. and Sarah J. E. Spencer, aged six years, seven months and fifteen days.

"Of such is the kingdom of heaven."

At the residence of William Lawton, New Rochelle, on Wednesday, the 18th of February, Frederick A. Guion, youngest son of William Wilson Smith, and on Thursday, the 26th February, Cornelia A., wife of Charles Ellet, and daughter of the late Frederick Guion, and for many years a member of Trinity church, New Rochelle.

At a meeting of the Vestry of St. Paul's Church, Sing Sing, on the 18th of February 1852, the following resolutions were offered by the Rector, and unanimously adopted.

Resolved, That we have heard with unfeigned sorrow of the death of our friend and brother in Christ, John J. Kane, for several years a Vestryman and Warden of this Parish.

Resolved, That, bowing before this afflictive dispensation of Divine Providence, which has cut off from our Church a most worthy and beloved member, and from society an honorable and useful man, we tender to his bereaved mother, widow and children, and other relatives, our deep and heartfelt sympathies in this their hour of trial, praying that He, who hath called them to mourn, may impart His grace to them, and sanctify this affliction to their spiritual good, both now and hereafter.

Resolved, That while we feel that we personally, and the Church of which he was a member, have met with a very great loss, we yet rejoice in our sorrow to know the happy manner in which our brother breathed his last, and resigned himself into the hands of his Saviour and God; that, in the words of one who stood by him at that moment, "He calmly and quietly fell asleep in Jesus, with even a smile on his countenance;" dying as he had lived, a true servant of his Lord and Master.

Resolved, That a copy of the foregoing resolutions be sent to the family of the deceased, and also to the Church papers of the Diocese for publication.

Marlb'h Churchill,
Clerk of the Vestry.

Extra Services During Lent.

[We put these services on the 3d page, that we may give notice of the changes to the latest moment.]

St. Paul's Chapel.—Wednesdays, 10 A. M., and 7½ P. M., with Sermon. Fridays, 10 A. M. and 4 P. M.

St. John's Chapel.—Daily, 10 A. M, and 4 P. M.

Emmanuel Church.—9 A. M. and 4 P. M., except on Saturday afternoon.

Christ Church.—Services during Lent on Wednesday and Friday mornings, at 11 o'clock. On Friday evenings, at 7½ o'clock.

The Rt. Rev. Dr. Chase, Bishop of New Hampshire, will hold the general Lent ordination for the diocese of New York, on the 2d Sunday in Lent, (March 7.) at Emmanuel Church, in this city, corner of Prince and Thompson sts. Divine Service will commence at 10½ o'clock, A. M.

Lent, 1852.

SERVICES AT THE CHURCH OF THE HOLY COMMUNION.

Daily Service, 8½ A. M., and 6 P. M., except on Wednesdays and Fridays, when Evening Prayer with Lecture is at 7½ o'clock. Also a collection on Friday evenings for the poor.

Sundays, Morning Service, 8½ o'clock; second service, Litany and Holy Communion at 10½ o'clock, A. M. Evening Service at 3½ o'clock.

On Saints' days, second service, with lecture and offertory for the poor, at 11 o'clock, A. M.

Lent Lectures, Grace Church, Brooklyn Heights, A. D. 1852.

Wednesday, March 3. *Ember Day.—Baptismal Vow.* Repentance. 1 Pet. v. 8. Renouncing the devil and his works.

Friday, March 5. *Ember Day.*—St. Matt. xv. 25. Miracle. Cure of the daughter of the woman of Canaan.

Wednesday, March 10.—*Baptismal Vow.* Repentance. St. James, ii. 4. Renouncing the world.

Friday, March 12.—St. Matt. ix. 20-22. Miracle. The healing of the issue of blood.

Wednesday, March 17.—*Baptismal Vow.* Repentance. Gal. v. 24. Renouncing the flesh.

Friday, March 19.—St. Matt. ix. 18-26. Miracle. Raising the daughter of Jairus to life.

Wednesday, March 24.—*Baptismal Vow.* Faith. St. John, i. 12. 13. Believing the Christian faith.

Friday, March 26.—St. Matt. ix. 27-31. Miracle. Giving sight to two blind men.

Wednesday, March 31.—*Baptismal Vow.* Obedience. 1st John, ii. 4. Keeping God's commandments.

Friday, April 2.—St. Matt. ix. 32, 33. Miracle. Casting the devil out of the dumb man.

Holy Week.—*The Last Sayings of our Lord.*

Monday, April 4.—St. Luke, xxii. 34. Father, forgive them.

Tuesday, April 5.—St. John, xix. 27. Behold thy mother.

Wednesday, April 6.—St. John, xix. 28. I thirst.

Thursday, April 7.—St. Matth. xxvii. 46. Why hast Thou forsaken me?

Good Friday.—St. John, xix. 30. It is finished. 10½ A. M. Confirmation, 7½ P. M.

Saturday.—The Intermediate State. St. Luke, xxiii. 43. To-day shalt thou be with me in Paradise. St. Luke, xxiii. 46. Father, into Thy hands I commend my spirit.

Daily Prayers at 9 A. M., and 5 P. M., except *Wednesdays and Fridays*, when *Evening Prayers* will be at 7½ o'clock, P. M.

Confirmation on Good Friday, at 7½ P. M.

Notices.

The Rev. Dr. Schroeder will preach in the church of the Epiphany, 130 Stanton-st., on Sunday evening, March 7, in behalf of the New York Bible and Common Prayer Book Society. Subject: "The History and Character of the various early English Translations of the Bible, with a particular account of the authorized Translation."—Service to commence at 7½ o'clock. A collection will be made for the benefit of said Society.

March 6, 1852.

New York. The Standing Committee of the Diocese of New York have requested the Right Rev'd Carlton Chase, D. D., Bishop of New Hampshire, to perform Episcopal Services in the following Churches, during the ensuing Spring. The Bishop may be expected in the several Parishes on the days specified in the annexed list. Applications for additional Services may be addressed to the Secretary.

The Right Rev'd William H. De Lancey, D. D., Bishop of Western New York, will perform Episcopal Services in the Parishes on the Erie Railroad, and in Sullivan and Delaware Counties, at the close of June and beginning of July; and in those in Westchester and Suffolk Counties in September. Particular notice will be given in due season.

By order of the Standing Committee,
William Berrian, President.
Benjamin I. Haight, Secretary.

New York, Feb. 4, 1852.

MARCH.			
2d Sunday in Lent, 7,	a. m.	Emmanuel, N.Y.	Ordination.
	p. m.	Our Saviour.	
3d Wednesday in Lent, 10,	a. m.	Peekskill.	
3d Sunday in Lent, 14,	a. m.	St. Mark's, Williamsburgh.	
	p. m.	St. Paul's, "	
4th Sunday in Lent, 21,	a. m.	St. Ann's, Brooklyn.	
	p. m.	St. Luke's, "	
	e.	Holy Trinity, "	
Feast of Annunciation, 25,	e.	St. Mary's, New York.	
5th Sunday in Lent, 28,	a. m.	Holy Comforter.	
	p. m.	Holy Evangelists.	
	e.	St. Luke's.	
APRIL.			
Sunday before Easter, 4,	a. m.	St. John's Chapel.	
	p. m.	Transfiguration.	
	e.	St. Stephen's.	
Monday before Easter, 5,	e.	Holy Apostles.	
Tuesday before Easter, 6,	p. m.	St Peter's, Brooklyn.	
	e.	St. Mark's, "	
Wednesday before Easter, 7,	e.	Epiphany.	
Thursday before Easter, 8,	p. m.	St. Mark's, Brooklyn.	
	e.	St. Peter's, "	
Good Friday, 9,	a. m.	St. George's, N.Y.	
	p. m.	St. Paul's, Brooklyn.	
	e.	Grace, Brooklyn Heights.	
Easter Even, 10,	a m.	St. Esprit, N.Y.	
	e.	St. Peter's, N.Y.	
Easter Day, 11,	a. m.	St. Bartholomew's.	
	p. m.	St. John's, Brooklyn.	
Monday in Easter Week, 12,	p. m.	Lithgow.	
Tuesday in Easter Week, 13,	a. m.	Amenia.	Consecration.
Thursday, 15,	a. m.	West Point.	
Friday, 16,	a. m.	Fort Hamilton.	
	p. m.	Flatbush.	
Saturday, 17,	p. m.	Rockaway.	
1st Sunday after Easter, 18,	a. m.	Jamaica.	
	p. m.	Hempstead.	
Monday, 19,	p. m.	Huntington.	
Tuesday, 20,	a. m.	Glen Cove.	
	p. m.	Manhasset.	
Wednesday, 21,	a. m.	Flushing.	
	p. m.	Astoria.	
Thursday, 22,	a. m.	Ravenswood.	
Feast of St. Mark, and 2d Sunday after Easter, 25,	a. m.	Richmond.	
	p. m.	Tompkinsville.	
Monday, 26,	a. m.	Elliottville.	
	p. m.	Factoryville.	
Tuesday, 27,	a. m.	Rossville.	

Communications for the Bishop of New Hampshire, after the first of March, may be addressed to the care of the Secretary.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A regular monthly meeting of the Board of Managers of this Society, will be held in the S.S. Room of the Church of the Ascension, on Tuesday evening next, 9th instant, at 7½ o'clock.

Thos. P. Cummings,
March 6, 1852. Rec. Sec.

MISSIONARY COMMITTEE.

Such of the Missionaries as may not have made their Annual Report for the past year, are respectfully requested to forward the same. The committee will meet on Tuesday, the 16th inst.

THOMAS C. EUTLER, Secretary.
20 John Street.

CHRIST CHURCH.

Anthony Street, near Broadway.

Divine Service on Sunday next, March 7th, at 10½ A. M., and 7½ P. M.

ST. GEORGE'S CHAPEL.

Strangers visiting the city, and transient and permanent boarders, either at the hotels or in private families, are respectfully informed that St. George's Chapel, corner of Beekman and Cliff sts., is open for divine service three times on each Sunday during Lent, viz. 10½ A.M., and 3½ and 7½ P.M.

CHURCH CHORAL SOCIETY.

The weekly meetings of the Society for practice will be held on Monday instead of Wednesday evenings, during Lent and in Easter week.

CHURCH OF THE NATIVITY.

The Church of the Nativity on Av. C, near 6th st., will be opened for divine service on Sunday evenings during the winter, at 7½ o'clock.

Different clergymen of the city are expected to officiate
tf

FREE CHURCH OF THE GOOD SHEPHERD.

Rev. Ralph Hoyt, Rector.

No. 5 Chatham Hall, Post Office Block, Chatham Square

Services every Sunday at 10½ A. M. and 3½ P. M.

Oct. 4—tf

Acknowledgments.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

A friend, 4. By S & S: T K, Cooperstown, 10; J E 5.

He regrets the painful necessity of again alluding to the sufferings of the sick poor. The offerings received in their behalf, have been so appropriated, as to dry up many a feeling tear, to diminish the intensity of anguish, and to excite the most fervent gratitude. The number assisted has been unusually large; and every day brings evidence that relief must still be dispensed. The missionary has before him some of the most aggravated forms of human distress. May he not ask those who feel for other's woes, to continue their deeds of mercy? In the Lenten season, when their hearts are bowed in sadness, will they not remember their afflicted brethren, for whom life has few bright spots, and who are compassed about with many sorrows? 3t

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

Lot Jones, 77 2d Avenue.

March 2, 1852.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 18th inst.

Nathaniel F Moore, LL D, 2; St Thomas church, Amenia, Rev Homer Wheaton, 1 76:—$3 76.

Christ ch, Stratford, Ct, Rev John A Paddock, 9 75.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
New York, March 3, 1852. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 18th inst.

Subscribers.—Nathaniel F Moore, LL D, 1; Mrs Hargraves, Columbus, Ga, 1; Bernard D Genin, 1:—3; Floating Church of the Redeemer, Phila, Rev R S Trapier, 5:—$8.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, March 3, 1852. 20 John street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer acknowledges the receipt of the following sum:

Christ ch, Tarrytown, Rev Dr Creighton, Rector, a collection, 16; St John's chapel, N Y, a collection, 141 02:—157 02.

JOHN W. MITCHELL,
March 2, 1851. Treasurer.

Advertisements.

TO CLERGYMEN.

The use, *rent free*, of a large double country-house, with offices and convenient out-buildings, and enough land for Paddock and Garden, beautifully situated in one of the Northern counties of the State of New York, in a flourishing village, where there are good roads to large towns, within moderate distances in every direction, and not more than twenty hours travel to the city of New York, will be given to a Clergyman who will establish in it a Church Boarding School, either for boys or girls. There is great want of such schools in that vicinity, and in consequence a number of children are sent thence to distant places for their education. The advertiser, (who does not reside in that part of the country,) only requires to be satisfied that the applicant is qualified for, and has the means to carry on, the business. It will be expected of him that he will aid the neighboring Clergy as much as the chief object of his settlement there will permit, in the establishment of a Church in the Village, and in ministering to the people of the district; there being no Church nearer than about five miles; but provision has been made for the erection of one at that place. Apply at the office of the Churchman. mar6 tf

Bishop Doane's
PROTEST, APPEAL, AND REPLY.
Price, 25 cts.
For sale by
C. SHEPARD & CO., 152 Fulton-st.

THE PROTEST, APPEAL, AND REPLY.

BISHOP DOANE'S Protest and Appeal, as aggrieved by the Bishops Meade, Burgess, and McIlvaine, and his reply to Messrs. Halsted and others. Price, 25 cents. For sale by

STANFORD & SWORDS,
Church Publishing House
137 Broadway.

A Teacher Wanted, in a Classical and Mathematical School connected with the Parish of Zion Church, Sandy Hill, N. Y. The annual income of the School has ordinarily been between four and five hundred dollars. A Candidate for Holy Orders is desired, a Churchman required.

For particulars, address the Rector of Zion Church, Sandy Hill, N. Y. Mar 6,–4t

LITTELL'S LIVING AGE, No. 408, 12½ cents.

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1 Irish Ballad Singers, *Household Words.*
2 Ballad Poetry of Scotland, *Eclectic Review.*
3 Sport in Chinese Tartary, *United Service Magazine.*
4 Kangaroo Hunting, *Do.*
5 It Runs in the Blood, *Sharpe's Magazine.*
6 Nicodemus, *Christian Observer.*
7 Taylor's "Wesley and Methodism," *Spectator.*
8 The Source of Light, *Edinburgh Philosophical Journal.*
9 Memoirs of Margaret Fuller Ossoli, *Boston Post.*
10 Olympia Morata, *Gentlemen's Magazine.*
11 Poor Genteel Women, *Eliza Cook's Journal.*
12 The Lost Ages, *Chambers' Journal.*
13 Homœopathy, *Tait's Magazine.*
14 The Twelve Black Statues, *Bentley's Miscellany.*
15 Probability of Attack and Means of Defence, *Examiner.*
16 Progress of the Tyranny, *Do.*

With poetry, short articles, and notices of new books.

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THE FRENCH LANGUAGE.

NEWMAN & IVISON, No. 199 Broadway, New York, invite the attention of Teachers and Students to FASQUELLE'S FRENCH COURSE,

A new method of learning the French Language embracing both the *Analytic and Synthetic modes of Instruction*: being a plain and practical way of acquiring the art of Reading, Speaking, and Composing French. In the plan of Woodbury's Method with German. By Louis Fasquelle, LL. D., Professor of Modern Languages in the University of Michigan. Second edition. Price, $1.25.

From Prof. George Bush, D. D.

The theoretical and the practical, the principle and the application, the doctrine and the illustration, are most skilfully blended in the execution of this work.

From the New York Evangelist.

It combines all the best peculiarities of the Ollendorff system, with the old system of the Grammar, and makes the progress of the pupil both easy and sure.

From E. Chadwick, Principal of Starkie Seminary:

I am highly pleased with this work. Like a wise workman, the author has brought into one book the excellencies both of the *new* and *old* method.

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An Earnest Plea, addressed to all Christians, and especially to those in communion with the Church of Christ, for the speedy foundation of a mission to the dense poor of New York, to be known as the Collegiate Mission of St. Augustine. 3t$

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publish this week,

A Journal kept during a Summer tour; for the children of a Village School; by the Author of "Amy Herbert," "Gertrude," &c., &c.; in three parts. Part 1. From Ostend to the Lake of Constance, now ready. Price 25 cts, paper cover.

This new work by the popular author of "Amy Herbert" was written, as its title purports, for the children of a Village School, in which the writer was personally interested. It is written in a simple yet beautiful style, and with the object of bringing it within the comprehension of children, whose knowledge of history and geography is too slight to enable them to enter into really valuable books of travel.

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A Hand-Book of the English Language, for the use of Students of the Universities and higher classes of schools; by R. G. Latham, M.D.F.R.S., late Professor of the English Language and Literature, University College, London. 1 vol, 12mo. Price, $1,25.

The author of this work takes rank among the ablest Philologists of the age, and few have been more successful in unravelling the difficulties that involve the origin and formation of the English tongue in connection with our early history as a people. It is believed there is no book before the American public so well calculated as this to ground the Students of our Colleges and Schools in the higher criticisms of our language.

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of

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No. 119 Fulton street,

And framed to order by them. One in a very neat gilt frame is exhibited in the window.

Feb. 28th–tf

$1,381,008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852.
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851, - - - - - - - -		$1,192,441 66	
Deduct for losses then unpaid, paid since, - - - - - -		37,500 00	$1,154,941 66
Nett premiums received during the year 1851 - - - - - -		$461,506 67	
Interest " " " "		65,172 83	
Total receipts, 1851 -		$526,679 50	
Paid losses of the year - - - -	$103,300 00		
Paid for purchased policies - - - -	30,470 21		
Paid salaries, taxes, postage, &c., -	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees - - - - -	2,188 12	$181,978 69	$344,700 81
Balance - - - - -			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852 -			$1,381,008 64

ROBERT L. PATTERSON, President,
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Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28–tf

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These curious little people from Central America, scarce two feet in height, both weighing only 37 pounds—one 10 or 11, the other perhaps 17 years of age—heretofore deemed fabulous or extinct—unseen by civilized nations, and unequalled as living curiosities of a pigmy race in form, size and character, can be seen at the Society Library from 11 to 1 and from 7 to 9 o'clock every day. Tickets 25 cents Children half price. Jan 31—3m

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Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

Poetry.

Christ a Sure Refuge.

"I am."
Exodus iii. 14

Art thou weak, afflicted soul?
I am strong to make thee whole.
Art thou sick and hast no cure?
I am thy Physician sure.
Art thou fainting on thy road?
I am near to bear thy load.
Art thou hungry, thirsty, poor?
I am rich to bless thy store.
Art thou much with grief opprest?
I am come to give thee rest.
Art thou weary of thy sin?
I am peace to thee within.
I am ready at thy side—
I am right and left to guide,
I am Life, and Love, and Peace,—
I am Joy which *ne'er* shall cease.

Church of England Magazine.

Selected Matter.

From the Toronto Church.

Finishing Touch to a Black Picture.

On Thursday last the desecrated and creedless precincts of Toronto University, witnessed a scene, which calls for something more than a mere passing notice. It was a scene pregnant with material for sad reflection, as connected with the moral degradation of what might have been an illustrious and heaven-blessed seat of learning, but which now, alas! can only be regarded as an ulcer-spot upon the misgoverned land of our adoption.

Some years ago the venerable Society for the Propagation of the Gospel in Foreign Parts, presented with characteristic liberality to the late King's College, a valuable collection of theological works, rightly deeming that such a boon would be highly valued by an institution which admitted and reverenced the claims of Christianity.

Whether moved by something approximating to remorse, or constrained by the indignant interference of the friends of the Church, we know not, but certain it is that the infidelizers of the hapless College permitted the insertion of a clause in the University Act, setting aside the above mentioned works for any College or Seminary that might be established under the auspices of the Lord Bishop of the Diocese.

The delivery of the volumes was made last week, in due form, to the authorities of Trinity College. "There were on the grounds," says our contemporary the *Colonist*,—"the President representing the University, and the Chairman of the Endowment Board representing that Board; and on the part of Trinity College, the Lord Bishop, the Bursar, and a member of the Council. The books were packed in eight large cases, and from appearance they had been stowed away in a lumber room for years. Indeed it was evident that they were never opened from their cases since their removal from the Parliament Buildings in 1849, after the passing of the celebrated University Act! The books thus given up to their rightful owners were formally conveyed in suitable vehicles to Trinity College, where they will be used in the religious instruction of the youth of the country."

There is an eloquence in this literary exodus which cannot be heightened by any comment of ours! It was an emphatic practical protest against the crime which rendered such a step imperative. We wonder if Robert Baldwin chanced to witness the procession, and if so whether the erring, and now deserted statesman experienced a compunctious pang, at the consequences of his pandering to the Baal of democracy?

The unsectarian Scripture-scorning Seminary, it is reported, evinced some unwillingness to make the surrender of the volumes in question. This we cannot bring ourselves to credit. Why should the authorities of Toronto University seek to burden their cells with, to them, useless lumber? Why be anxious to harbor the saintly writings of Fathers, Confessors, and Martyrs whose united, uncompromising, and unvarying motto was, "*Christ is all and in all?*" Yes!—"*all*" in the Church—"*all*" in the august University—"*all*" in the lowliest Academy throughout the length and breadth of Christendom!

Unwilling indeed! Oh no, no! the relieved senate must have breathed with more elastic lungs, when the orthodox folios of Augustine, and Taylor, and Beveridge, and Sanderson, and Bull passed away from their incongruous and unloving custodiership? They must needs have felt that so many stern and damning, though silent accusers were withdrawn from the Halls where the Triune Jehovah, was no longer adored, and from which the Cross had been hurled to propitiate the fiend of empirical *Liberalism!* It was time—it was more than time for the removal! An institution which had torn in fragments the Catholic creeds, and cast them contemptuously to the four winds of heaven, was as little a fit asylum for the expounders and champions of those creeds as the dungeon of Saracen sworn to do battle to the death, against all who bent not before the crescent of Medina's impostor!

From the Toronto Church.

Tempora Mutantur!

A somewhat remarkable case came before the late session of the Alabama Episcopal Methodist Conference at Mobile. The Rev. Wm. H. Millburn was accused of having attended a masquerade or fancy ball, at the above-mentioned city, and not only admitted the fact, but in the most emphatic and unhesitating language justified what he had done. We subjoin a portion of the Rev. gentleman's exculpatory address, premising that the ball in question was given by a society called the *Strikers*, the members of which paraded through the streets with flambeax on their way to the assembly-room. The accused asked "Wherein consists the wrong? Was it in going to the room? I had been at the Alhambra frequently before, without the slightest imputation. In there being a band of music present? Is it, then, a crime to listen to music? In looking upon men and their costumes? I had done this before in the streets—every one does it—my venerable Presiding Elder, with his daughter, had gone down the street, been jostled by the crowd, had dinned into his ears vulgar jests and imprecations without stint; had waited an hour or more to witness the passing pageant. Every member of the conference then in the city, I presume, was out on the sidewalks; and if the entire body had been here, including yourself, sir, you would all have been at some pains to witness the procession. This I consider more objectionable and vulgar than to go to a well lighted well-warmed room, surrounded by ladies and gentlemen, whose good breeding was the rule, to see what was to be seen. But it was a ball! Call it a party, soiree, reception—either is as appropriate as the other. 'What's in a name? a rose by any other name would just smell as sweet?' But you ask me, why was I there? I answer, to accept the courtesy of these young gentlemen, many of whom, as I supposed, were attendants upon my ministry; to see what this thing was, as I am unaccustomed to express an opinion, much less to denounce a thing, without due information. I was there gathering materials for my last sermon, in which this festal eve was alluded to, and these young men were exhorted to spend money thus appropriated, to the establishment of a city library, and in its halls give us, their friends, a kind and fit reception. Then would their anniversaries well accord with the spirit of the evening.'—These, sir, are the grounds upon which I attended the Strikers' ball."

Mr. Millburn having withdrawn, the conference, *by a large majority*, voted his acquittal, and he escaped without censure or reprimand.

Hitherto the builders up of Methodism have been accustomed to denounce the Clergy of the Anglican communion as being frequenters of the ball-room, and to parade that alleged fact as a lure wherewith to draw the credulous into the meshes of sectarianism. We should opine, that in Alabama at least, dancing either by clerk or layman, will hereafter meet with no denunciation from the upholders of plastic and accommodating Wesleyanism!

Extraordinary Christmas Festival.

The most extraordinary Christmas dinner ever partaken of in this metropolis, was given on Christmas last, in Leicester-square soup kitchen, and partaken of by upward of 20,000 persons, including numerous ragged schools. The yard was covered over by Mr. Eddington with a beautiful marquee of colossal dimensions, and Mr. Dethbridge, of Gerrard-street, Soho, supplied very brilliant illuminations for the festive occasion. Banners and flags of all nations decorated the interior, while a profusion of holly and other evergreens, with flowers and oranges, gave indications of the welcome with which the poor recipients were about to be greeted.

Tables, covered with white cloths, were laid for about three hundred of these houseless, and otherwise dinnerless, poor. The rows of dishes laden with roast beef, or baked pie, potatoes, bread, plum pudding, and flanked by shining knives and forks, and jugs of porter, formed of themselves a striking picture; but when the guests took their seats, and with the strictest decorum, and with great silence, regaled themselves with the viands before them, the view became as delightful as it was picturesque. Indeed, to the benevolent heart, the sight was most gratifying; and in not a few instances were the fountains of sympathy opened. Having thus feasted half an hour, and carried away what they could not eat, the first party departed by a door of egress at the bottom of the yard, in the same orderly manner as they entered from Windmill-street, and were succeeded in a few minutes by a relay amounting to the same number from the main entrance. In this manner relay after relay was regaled, and departed with grateful hearts, from half-past one until 6 o'clock in the evening.

About 4,000 heads of families had provision given to them, to eat at home with their partners and children; each had from 2 1-2 lb. to 3 lbs. of roasted beef, one pound of plum pudding, a 2 lb loaf, 2 oz. of tea or 3 oz. of coffee, 1-2 lb. of sugar, and a pint of porter. Estimating that the family of each of these recipients consisted of five persons, upward of 20,000 mouths must thus have been filled with luxurious cheer on Christmas-day. If to these we add the 2,500 single persons who relieved each other at the table every half hour, we find that 22,500 poor had the necessities of hunger relieved, at least for that day. On the average 890 heads of families and 540 single persons were supplied each hour during the distribution; and we understood that those who were disappointed—not having tickets—and their name was "Legion"—were supplied on Monday.

To the Ragged Schools were sent respectively 1,020 lbs. of roasted meat and baked pies, 432 lbs. plum pudding, 446 half-quartern loaves 28 lbs. of tea and coffee, 1,1 lbs. of potatoes, with packets of biscuits, nuts, &c.

The enormous mass of food distributed was supplied without confusion or difficulty, by adoption of the same system and means as were used by M. Soyer, when relieving the poor during the famine in Ireland. On the present occasion, a whole ox was roasted by means of gas, under the direction of M. Soyer, and was distributed hot to those who dined in Hamyard. The whole of the arrangements were under that gentleman's superintendence; and to his credit be it stated that, having been consulted by the committee of the Leicester-square soup kitchen, he handsomely and humanely offered his services gratuitously.

We ought to add, that to give an additional zest to this well-timed entertainment of the poor and needy, a band of music was in attendance, which played a succession of waltzes, polkas, and merry tunes, while the guests plied their willing knives and forks.

Applications having been made by the committee to Sir Richard Mayne, 50 men in uniform and 20 detectives were readily supplied under the management of Mr. Superintendent Otway; and the excellent order and good humor which prevailed among so motley an assemblage, were of course greatly owing to the judicious exertions of the police.—*English Paper.*

Clergy of the Protestant Episcopal Church.

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Barton, Rev. J. Graeff, 45 East 24th st.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Bourne, Rev. Rowland H., 27 21st street.
Bruce, Rev. Vandervoort, 79 St. Mark's Place.
Canfield, Rev. Eli H., Rectory of St. Peter's Ch., 20th st.
Chauncey, Rev. Peter S., Corner 2d Avenue and 9th st.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Coffey, Rev. Wm. S., 15 Lamartine Place, 29th st
Colton, Rev. Calvin, 65 Prince street.
Cook, Rev. Thomas, 276 Houston st.
Cooke, Rev. Samuel, 133 Eleventh st.
Cook, Rev. Edwin, 98 12th st.
Cox, Rev. Richard, 13 Lexington Avenue.
Dowdney, Rev. John, 20 John st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 151 Lexington Avenue.
Eaton, Rev. Theodore A., 55 Morton st.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Elmendorf, Rev. John J., 55 Morton st.
Evans, Rev. Benjamin, 172 Broome st.
Fackler, Rev. David M., 78 East 16th-street.
Frost, Rev. Wm. J., 349 Fourth avenue.
Grigg, Rev. John, 26 Park Place.
Gallaudet, Rev. Thomas, 22 3rd st.
Hackley, D. D., Rev. Charles W., 3 College Green
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Hollingsworth, Rev. Samuel, 6 Eighth avenue.
Halsey, Rev. Charles H., 21 N. Moore st.
Hanson, Rev. J. H., 349 4th avenue.
Hart, Rev. A. Bloomer, 112 Grand st., near Broadway.
Harwood, Rev. Edwin, 44 west 29th street.
Hawks, D. D. LL. D., Rev. Francis L., E. 21st st. cor. 4th Av.
Henry, D. D., Rev. Caleb S., 20 John street.
Higbee, D. D., Rev. Edward Y., 15 Amity st.
Hobart, Rev. John H., 306 Fourth st.
Hopkins, Rev. John H., Jr., Gen. Theolog. Seminary.
Houghton, Rev. George H., 9 East 29th st.
Howland, Rev. Robert S., (in Europe.)
Hoyt, Rev. Ralph, 113 Madison corner Market st.
Hubbard, Rev. I. G., ch. of Holy Com'n, cor. of 20th st. and 6th avenue.
Irving, Rev Pierre P., 2 Park Place.
Jelliff, Rev. Hiram, 144 East 25th st. near 2nd Avenue.
Jones, Rev. Charles, 37 Irving place.
Jones, Rev. Lot, 77 2d Avenue.
Johnson, Rev. Samuel R., D. D., Gen. Theol. Seminary.
Long, Rev. Wm., 419 Broome st.
Leonard, Rev. Alexander S., 685 Greenwich st.
Little, Rev. Charles S., 86 East 17th street.
McVickar, D. D., Rev. John, 8 College Green.
Mead, Rev. E. N., 6 Clinton Place.
Millett, Rev. James, 303 Broome st.
Morris, LL.D. Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., cor. 6th Av. & 20th st.
Neide, Rev. Geo. L., Rectory St. Mary's ch.. Manhattanville.
Pardee, Rev. Isaac, 91 St. Mark's Place
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parks, D. D., Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Price, D. D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, (in Oregon.)
Schroeder, D. D., Rev. John F., 3 St Clement's Place
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Spencer, Rev. J. A., 215 6th avenue.
Sterling, Rev. J. C., 22 Grove st.
Taylor, Rev. Fitch W., U. S. N., Union-Place Hotel.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Timlow, Rev. G. W., 209 Monroe st.
Travis, Rev. Robert, Junior, 106 Hammond st.
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Tuttle, Rev. Isaac H., Rectory St. Luke's ch, 477 Hudson st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, London Terrace, cor. 23d-st & 10th Av
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
Whitehouse, D. D., Rev. Henry J., 120 11th st.
Wilson, D. D., LL. D., Rev. Bird, 206 West 20th st.
Wyatt, Rev. C. B., cor. 4th avenue and 20th st.

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Cutler, D. D., Rev. Benjamin C., 1 Sands st.
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Drowne, Rev. T. Stafford, 147 Hicks st.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Labagh, Rev Isaac P., 3 Union Place.
Lewis, D. D., Rev. William H., next to Ch. of Holy Trinity.
Okeson, Rev. N. A., Bridge st.
Peck, Rev. Francis, 147 Duffield-st. near Fulton avenue.
Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia st.
Shackelford, Rev. John, W., Kent Av., above Myrtle.
Stearns, Rev. John, Hoyt cor. Bergen.
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Gries, Rev. William R., Bergen.
Macurdy, Rev. David H., Van Vorst.

FREYTAGIUS' ARABIC and LATIN LEXICON, 4 volumes, quarto, handsomely bound in cloth with Russia backs. On exhibition at the Church Depository, 20 John st., Daniel Dana, Jr., agent. This book is as good as new. It was the property of the late Rev. George W. Fash, of Williamsburgh, and will be sold low.
Feb 14–6w–f.

THE HOLY WEEK, or the Passion of our Blessed Saviour, (with a supplement for Easter,) taken from Dean Stanhope's paraphrase and comment on the Epistles and Gospels used in the Liturgy. pp. 241. London, published by the Society for Promoting Christian Knowledge, 12mo, calf, price 50 cents.

"It may not be unnecessary to guard against such an imperfect apprehension of the contents of this little volume, as would restrain its use to the season for which it is primarily intended—those last days of Lent, which in the ritual of our Church and the practice of many of her members are in an especial manner sacred to the consideration of our Blessed Saviour's Cross and Passion."

For sale at No 20 John street, up stairs.
feb21–7t D. DANA Jr., agent.

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REPORT FOR NOV., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Nov., 1851, has issued One Hundred and eight new policies, viz:

To Merchants	25	To Manufacturers	18
Lawyers	4	Mechanics	0
Clerks	7	Agents	4
Farmers	12	Clergymen	0
Ladies	4	Machinists	
Physicians	8	Public Officers	3
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	67		41
Total for the month,			108
Whole number of policies issued by the Company,			7758

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Oct. 4, 1851 —tf

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March 30, 1850–tf No. 120 Bleeker st. cor Wooster st.

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April 16, 1850—tf

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It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

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Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
THOMAS P. CUMMINGS, 82 Beaver street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

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